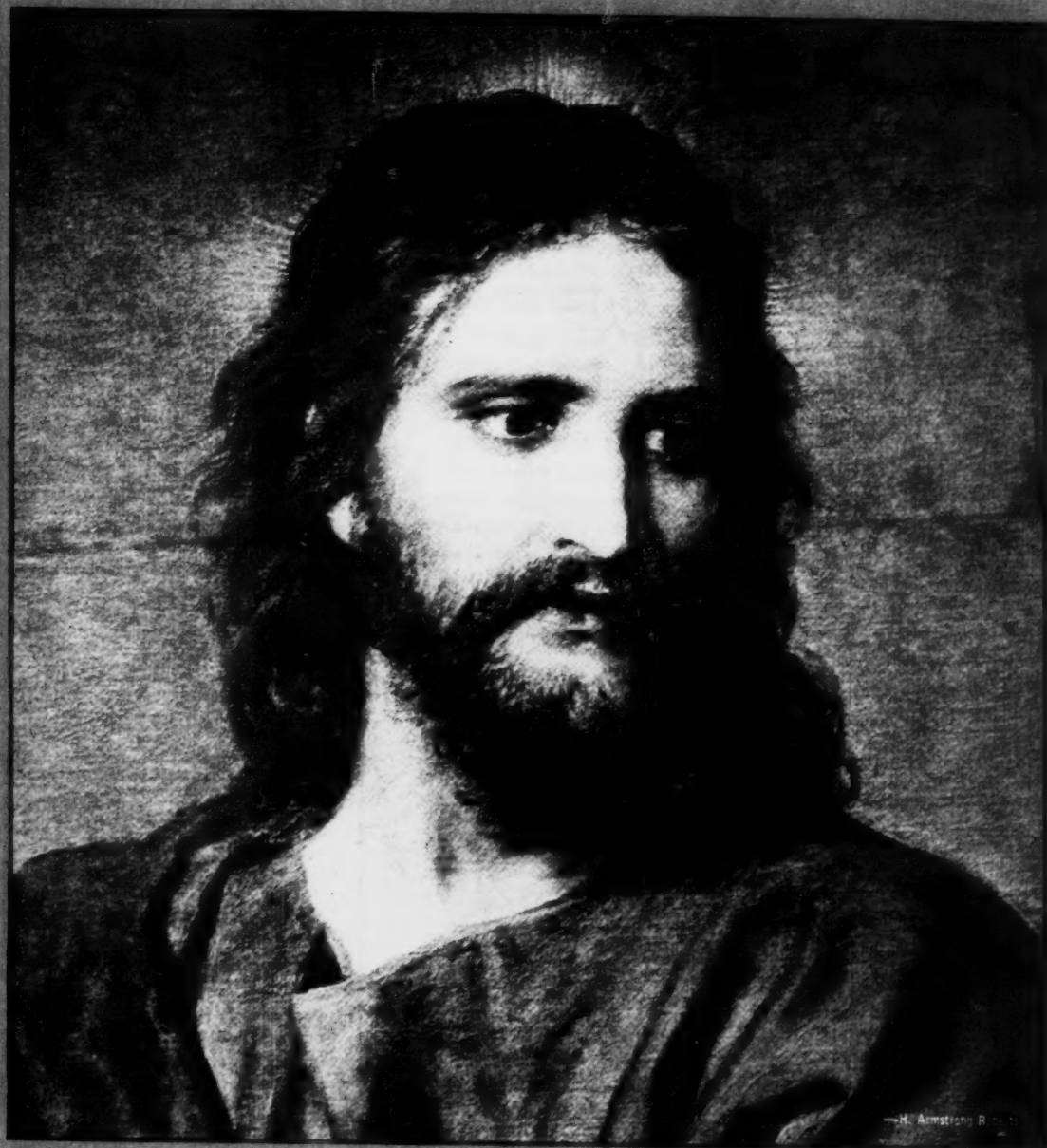


THE CHRISTIAN

EVANGELIST

March 22, 1959

**FRONT
RANK**



WHY DID JESUS DIE? by Robert W. Burns

THE SIXTH WORD FROM THE CROSS by Carl J. Scherzer

Religious Picture Sale

WHILE THEY LAST!

POSTAGE IS EXTRA!

TITLE	ARTIST	Size Frame Outside	Style Frame	Mat	With Glass	Without Glass	Quan. on hand	Regular Price	Sale Price
"Good Shepherd"	Plockhorst	19 x 25	gold	1"	x		1	\$10.00	\$5.00
"He Is Risen"	Plockhorst	22½ x 17	1½" gold	1½"	x		1	8.95	4.50
"Bethlehem"	Elsie Anna Wood	19 x 26½	1¾" gold				2	10.00	2.00
"Boy Christ"	Sallman	?			x			4.75	2.00
"Nazareth"	Elsie Anna Wood	19 x 26½	1¾" gold				1	10.00	2.00
"Good Shepherd"	Sallman	24 x 20			x	x	2	6.50	2.00
"Good Shepherd"	Plockhorst	25 x 21	1" gold	¼"	x		1	8.95	4.50
"Gethsemane"	Hoffman	16½ x 15	1" gold		x		1	6.50	3.25
"Gleaners"	Hoffman	18½ x 14½	1" gold		x		1	6.50	3.25
"Ruth & Naomi"	Hoffman	18½ x 14½	1" gold		x		1	6.50	3.25
"Preaching from a Boat"	Hoffman	14 x 21	1" gold	¾"	x		1	6.50	3.25
"Missionary Doctor"	Tom Curr	23 x 29	1½" gold		x		2	17.00	8.50
"Madonna"	—	28½ x 22½	2½" wood (gold)			x	1	15.00	7.50
"Suffer Little Children"	Sallman	11 x 16			x		1	6.00	2.00
"Mother & Child"	Murillo	27½ x 20½	2½" gold			x	1	14.00	7.00
"Head of Christ"	Jambor	23½ x 16½	2" gold			x	1	12.50	6.25
"Jesus Blessing the Children"	Plockhorst	18½ x 14½	1" gold		x		1	6.50	3.25
"Boy & His Dog"	Kasabach	6½ x 9	white wood			x	5	2.60	.75
"Girl & Her Pet"	Kasabach	6½ x 9	white wood			x	6	2.60	.75
"Girl—Pray Thee Lord"	Kasabach	6½ x 9	white wood			x	2	2.60	.75
"Lord Is My Shepherd"	Swanson	6½ x 9	bamboo		x		3	1.95	1.00
"Christ and the News-boy"	Copping	20 x 30	Print only				12	5.00	1.00
"Boy Christ"	Sallman	18 x 22				x	2	7.50	3.00
"Jesus Saves"	Swanson	6½ x 9	bamboo		x		3	1.95	1.00
"Madonna of the Olive Branch"	Campbell print	14¼ x 18½	1" gold		x		1	6.50	3.25
"Madonna Sistine"	Ferruzzi	15½ x 18	1" gold		x		1	6.50	3.25
"Madonna of the Street"	Ferruzzi	15 x 16	2" gold		x		2	6.50	3.25
"Cleansing the Temple"	Elsie Anna Wood	13½ x 19	1" gold		x		3	4.50	2.25
"Jesus, the Child, Is Calling"	Dessau	12 x 9½	1" wood (light)			x	2	2.50	1.25
"Model Workman"	Dessau	17 x 13	1" wood	2"	x		3	5.95	2.97
	—	10½ x 17	½" gold		x		2	2.00	1.00

ELSIE ANNA WOOD'S PICTURES

Size of Painting Regular Price Sale Price
12 x 18 \$.35 set of any 10, \$1.00*
5½ x 3½ .05 set of any 50, \$1.00*

*We reserve the right to make substitutions.

...."Jesus Cast Out of Nazareth"
...."Nicodemus With Our Lord"
...."The Shepherds at Bethlehem"
...."Jesus Teaching from the Boat"
...."Jesus Foretells Fall of Jerusalem"
...."The Visit of the Wise Men"
...."There Was No Room in the Inn"
...."The Transfiguration"
...."The Widow's Son at Nain"
...."Jesus, the Healer"
...."The Hilltop of Nazareth"
...."The Noblemen of Cana"
...."The Sermon on the Mount"
...."Gethsemane"
...."The Crucifixion"
...."The Denial of Peter"
...."Easter Night"
...."Shepherd, Sheep and Wolf"
...."The Triumphal Entry"
...."The Annunciation"
...."Feet Washing"
...."Peter at the Tomb"
...."Jesus Stood on the Shore"

...."The Good Samaritan"
...."Martha and Mary"
...."The Prodigal Son"
...."The Last Supper"
...."Nunc Dimittis"
...."The Raising of Jairus' Daughter"
...."The Holy Family in Egypt"
...."Storm on the Lake"
...."On the Road to Emmaus"
...."The Wedding at Cana"
...."The Cleansing of the Temple"
...."The Woman of Samaria"
...."Zacchaeus"
...."The Pool of Siloam"
...."The Ascension"
...."The Healing of the Leper"
...."Anointing the Head of Jesus"
...."Plucking the Ears of Corn"
...."The Temptation"
...."The Resurrection"
...."Pentecost"
...."The Conversion of Saul"
...."The Friend" (12 x 18 only)
...."The Teacher" (12 x 18 only)
...."The Finding of Baby Moses"
...."Moses and the Burning Bush"
...."Samuel and Eli"
...."The Anointing of David"
...."Joseph and His Brethren"

...."The Maid and Naaman's Wife"
...."The Pilgrim Psalm"
...."David Finds Saul Asleep"
...."Moses Ascending the Mountain"
...."David and the Lion"
...."Jacob's Dream"
...."Mene, Mene, Tekel, Upharsin"
...."Psalm 23"
...."Joseph Sold by His Brethren"
...."Joseph Before Pharaoh"
...."Ruth and Naomi"
...."Jonah Under the Gourd"
...."The Exodus"
...."Jeremiah and the Potter"

Package of 100 ASSORTED RELIGIOUS PICTURES. No more than 2 of a kind. Size, 1½" x 3" to 5" x 8". Some colored. Some in black and white. SALE PRICE, 50 cents per 100

CHRISTIAN BOARD
OF PUBLICATION

BOX 179, ST. LOUIS 66, MISSOURI

HOWARD E. SHORT
Editor

JAMES M. FLANAGAN
Associate Editor

STAFF

WILLIAM K. FOX, Assistant Editor
HELEN DIANE BOTT, Layout Artist
CHRISTINE BUDER, Research

COLUMNISTS

Carl R. Brown, F. E. Davison, Robert A. Fangmeier, J. Warren Hastings, Charles F. Kemp, Richard E. Lentz, Samuel F. Pugh, Mrs. James D. Wyker

NEWS CORRESPONDENTS

—DOMESTIC

ALABAMA: Maurice L. Marling. ARKANSAS: Lester M. Bickford; Little Rock, Colbert S. Cartwright. CALIFORNIA: Northern, Russell Coatney; Southern, John Hedwall. CANADA: Toronto, O. W. McCully; Western, Howard O. Wakelin. COLORADO: Maurice F. Lyerla. FLORIDA: Miss Mabel Hendrickson. GEORGIA: Charles F. Schwab. IDAHO: Lloyd M. Balfour. ILLINOIS: Chicago, J. J. Van Boskirk; Southern, Mrs. Jack Canedy. INDIANA: Indianapolis, Ray W. Wallace; Northeastern, Robert T. Beck; Northwestern, Mark Anthony; Southeastern, Howard E. Anderson; Southwestern, R. H. Miller, Jr. IOWA: Bruce Mosher. KANSAS: Eugene S. Ograd; Wichita, N. Robert Gill. LOUISIANA: Verl Underwood. MICHIGAN: Lawrence H. Malnes. MINNESOTA: Forrest L. Richeson. MISSISSIPPI: Miss Nauce Kirkpatrick. MISSOURI: Central, C. E. Lemmon; St. Louis, W. Elbert Starn, Sherman R. Hanson, Darrell K. Wolfe; Kansas City, Will A. Sessions, Jr. MONTANA: Glen A. Holman. NEBRASKA: Mrs. P. O. Marvel. NEW ENGLAND: George W. Morris. NEW MEXICO: Robert C. Lohman. NEW YORK: Western, William G. Shoop; New York City, Comer D. Shacklett. NORTH CAROLINA: James E. Fulghum. OHIO: Greater Cleveland, Clyde H. Evans; Northeastern, George Van Wingerden; Northwestern, Paul N. Runk; Southeastern, Joe B. Maffett. OKLAHOMA: Carl V. Covey. OREGON: Ray S. Hewitt. PENNSYLVANIA: Eastern, George W. Bishop; Western, Norman E. Jacobs. SOUTH CAROLINA: Neal Wyndham. TEXAS: Central, Clarence M. Doss; Fort Worth, Jimmy Suggs; Houston, Lewis McAdow; Northeastern, Hartwell M. Ramsey; Panhandle, Richard Crews; Southeastern, Robert D. Matheny; Southern, W. Oliver Harrison; Southwestern, Weems S. Dykes; West-Central, John Mullen. VIRGINIA: A. Garnett Day. WASHINGTON: W. F. Turner. WASHINGTON, D. C. AREA: James Clayton Pippin, Glenn Everett. WEST VIRGINIA: Northern, E. P. Schach. WISCONSIN: D. O. Merrick. WYOMING: Maurice F. Lyerla. CORRESPONDENTS AT LARGE: Ralph C. Nell and Robert H. McNeill, Indianapolis; Jesse M. Bader, New York City; John A. Tate, Richmond; Arthur J. Russell, Columbia, S. C.; Francis E. Barnes, St. Louis.

—FOREIGN

AFRICA: South, Basil Holt; Belgian Congo, Arthur M. Depew. AUSTRALIA: A. W. Stephenson. GREAT BRITAIN: Will Mander. HAWAII: George A. Jacobs. ITALY: Chaplain Robert R. Eisenlauer. JAMAICA: Herbert S. Shirley. NEW ZEALAND: A. L. Haddon. PARAGUAY: Paul Andress. PHILIPPINES: Norwood Tye. PUERTO RICO: Mr. and Mrs. Garland Farmer. THAILAND: Stanley Sewell.

A JOURNAL OF NEWS AND OPINION

ARTICLES

- Why Did Jesus Die? Robert W. Burns 5
The Sixth Word from the Cross Carl J. Scherzer 9
How to Pray Warner Muir 10
The Via Dolorosa Joseph B. Hunter 11

EDITORIALS

- Hosannas That Matter 8
Personalized Need 8

FEATURES

- A Faith to Live by Frank J. Pippin 4
Toward a Better Church Samuel F. Pugh 15
Where the Scriptures Speak by the Editor 16
Meaning for Today Hunter Beckelhymer 17
"My Wife Will Live" J. Warren Hastings 18
Our Social Concerns Robert A. Fangmeier 26
Book Reviews 28
Consulting the Pastor Charles F. Kemp 29
Letters to the Editor 30
Let's Talk It Over F. E. Davison 32

NEWS

- The Church at Large 12
Brotherhood News 19

Published Weekly by the Christian Board of Publication

Wilbur H. Cramblet, president

R. A. Long, founder

BOARD OF DIRECTORS: John McGinty, St. Louis, chairman; William A. Shullenberger, Indianapolis, vice-chairman; Hampton Adams, New York, secretary; Claude L. Welch, University City, Mo., treasurer; Eugene S. Briggs, Enid, Okla.; Joseph E. Chastain, Dallas; Lawrence G. Derthick, Washington, D. C.; Carl F. Gast, St. Louis; Henry G. Harmon, Des Moines; Warner Muir, Des Moines; Randall Nauman, New York; John Paul Pack, Seattle; Waymon Parsons, Shaker Heights, Ohio. Directors emeriti: R. Pryor Combs, Kansas City; R. H. Miller, Cleveland.

Copyright 1959 by the Christian Board of Publication, St. Louis, Missouri.

Member, Associated Church Press. Subscriber, Religious News Service, Ecumenical Press Service.

SUBSCRIPTION RATES: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers, \$3.50 yearly; gift subscriptions, \$3.50 yearly; The Club Plan, five or more subscriptions, \$3.00; bundles of five or more delivered to churches weekly, 75¢ per quarterly subscription. Pan-American postage charge, \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: The Christian Evangelist-Front Rank, Circulation Department, Beaumont and Pine, Box 179, St. Louis 66, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

The Christian Evangelist-Front Rank editorial office:
Beaumont and Pine Boulevard, Box 179, St. Louis 66, Missouri

The Church and the Crowd

by Frank Johnson Pippin

Minister, Community Christian Church
Kansas City, Mo.

A Faith to Live by

WHEN Jesus spoke the whole truth the crowd waxed angry and left Him but the church tarried and asked through Simon Peter: "Lord, to whom shall we go? You have the words of eternal life." This is the difference between the crowd and the church. The crowd says with Herod, entertain us. The church says, redeem us. Do you belong to the crowd or do you belong to the church?

The crowd boasts, Lord, we thank you that we are not as other people are. The church pleads, Lord, have mercy upon us as sinners. The crowd says, pray for us. The church says, we are debtors, for we were bought with a price. The crowd has only a club as a weapon. The church has only a Cross. Do you belong to the crowd or do you belong to the church?

The crowd is fickle. The church is steadfast. On Palm Sunday the crowd says, blessed is He, but on Good Friday they cry, crucify him. The crowd is composed of critics. The church is made up of consecration. The crowd is a mob. The church is a discipline. Do you belong to the crowd or do you belong to the church?

The crowd is made up of tippers. The church is composed of givers. The crowd makes a polite bow to God. The church worships him in his holy temple. The crowd lives by the things that money can buy. The church lives by the things that money cannot buy. The crowd loiters sick about the Gate Beautiful, begging with outstretched hands, give us material security. The church answers, silver and gold have we none but such as we have we give unto you; rise, take up your bed and walk. The crowd settles for existence. The church will settle only for life. The crowd is the multitude, full of the loaves and fishes. The church is Mary and John at Golgotha, gazing through moistened eyes at the suffering love that is stronger than death. Do you belong to the crowd or do you belong to the church?

The crowd says, only the worthy can travel with us. The church says, only the unworthy can join our ranks. The crowd does not believe in hell but they live in it all the time. The church believes in hell but manages to escape it. The crowd is for the last person talked to. The church is for the still, small voice as constant as the eternal. The crowd says, we'll take the cash and let the credit go. The church says, we'll invest now and do the collecting later. Do you belong to the crowd or do you belong to the church?

The crowd is a conspiracy of enemies. The church is a fellowship of friends. The crowd is vapor and mood. The church is rock and conscience. The crowd is based on mores. The church is based on morals. The crowd is always indifferent. The church is always concerned. The crowd says, show us a sign or a miracle. The church says, no sign shall be given you except the life, death and resurrection of Jesus Christ. Do you belong to the crowd or do you belong to the church?

WHY DID JESUS DIE?

by Robert W. Burns

WHY did Jesus die? How did it ever come about that the wisest, kindest, gentlest soul the world has ever known died upon a cross on a hill outside Jerusalem?

One can even sharpen this question, Why did Jesus *choose* to die? For in any accurate study of the records it is perfectly clear that Jesus died by his own choice, that in the whole *manner* of his death, as well as the *time* of his death, there was an element of *deliberateness* about it all.

From the day when he was crucified until now, thoughtful Christians have often paused to ask themselves these questions, and the more they thought about it the more the wonders grow: Love so amazing—life so abundant—marvel of all marvels that this one, *this* one, should have died.

It is not alone that someone died, you see. *The point of it all is in the person who hung upon a cross.*

The most conspicuous feature of the records of Christ's death is their *restraint with realism*. There is no effort in the gospels to go into great detail. The facts are reported with no attempt to dwell upon what would become for us the harrowing details.

Look swiftly at the stark simplicity of the gospel account. After sentence had been passed by Pilate, they scourged Jesus with whips whose leather thongs ended in cruel metal or bone spurs. They stripped him of his clothes and they whipped him, tearing the flesh from the bones more easily, because of the way the whip was built. Often prisoners died under such—and always it left them a bleeding mass of wounds, on back, on shoulders, on legs, and all across the front, for

This article is adapted from a sermon delivered by Dr. Burns at Peachtree Christian Church, Atlanta, Georgia.



they made their cruel sport to strip the prisoner naked and bind him to a stake and then whip him.

That was followed by the mocking of the soldiers. They called together the whole battalion, the record tells us, and then they put upon his bruised flesh a purple cloak and plaited a crown of thorns and pressed it down upon his forehead until the thorns pierced through the flesh unto the bone.

In their jeering way, they said, "Hail, King of the Jews," and struck his head with a stick and spat on him. They knelt in mock homage, then stripped off the purple cloak and put on his own clothes, and led him away to be crucified.

He began the journey by carrying his own cross. The artists of all the world have missed one of the authentic details—they show him carrying a full cross when a Roman prisoner never carried such, it was only the cross-beam, just the top part that the prisoner carried; not the upright, yet it was heavy enough.

He physically soon became unable to carry that and Simon, coming in from the country, was forced by the soldiers to carry it.

Look now at the great multitude that followed the little group of soldiers and their prisoners to the place of execution called "*Golgotha*," or the skull. At first they offered him wine which had been drugged and he refused, and later again on the cross they offered him more and again he refused.

As they stripped him of his clothes, exposing the body completely, the soldiers spread the garments out upon the ground and threw dice to see who would win each piece.

Mark declares clearly it was the third hour when he began to hang upon the cross—at nine o'clock in the morning. Not for three hours did he hang upon a cross, but six is the perfectly plain record of the gospel—from nine in the morning until three in the afternoon.

As he hung there, there were seven great sentences Christ said. On the afternoon of Good Friday from one to three o'clock in Peachtree Christian Church in Atlanta we have our service that we've had now for twenty-five years, remembering these hours, and we bring seven pastors here to give brief meditations on the words of Christ upon the cross. What is the purpose of a Good Friday service year after year in our church? *It is to try to recover some of the elements of Christianity without which our religion is superfluous and superficial.*

"Father, forgive them," Christ said; the word of Intercession.

Again, he said to the dying thief: "Today you shall be with me in paradise."

To his mother and John close beside him, he said: "Woman, behold your son; and son, behold your mother."

Then came the cry of loneliness: "My God, My God, why?"

This was followed by the cry of human need: "I thirst."

Then came the word of trust: "It is finished."

And, at last, the word of victory: "Father, into Thy hands I commend my spirit."

Then they thrust a spear into his side and the water and the blood flowed out. At a little distance, looking on, were Mary Magdalene and Mary, the mother of James and Salome, and Mary, the mother of Jesus and John.

After he had watched him die Joseph of Aramathea went to Pilate and had the courage to ask for the privilege of burying the body and, granted that privilege, he took him down and laid it in his own tomb.

"Why did Jesus begin the Lord's Supper?" "Why did Jesus go to Gethsemane?" Both of these questions are important sources for our understanding of the mind of Christ as he approached his rejection by his own people and his death on a cross. To him the cross was not a physical tragedy or a legal murder.

To Christ his death was the means by which a new covenant was established between God and man, and of all mankind with one another—all races, all nations, all people. His suffering was the act by which God would establish, in a new sense, in a different way, his kingdom on earth, more than it ever had been established before. His offering of himself would fulfill the law and the prophets, and his own personality would be enriched and strengthened by this experience.

Christ *chose* to die, with a clear idea of what his death would accomplish. From his standpoint there was a purpose to the offering of himself. He moved with quiet confidence through the closing weeks of his earthly physical ministry as one who went steadily to his appointed goal. *He knew what he was doing.*

He knew what its consequences would be and

The Brook Kidron

by Helen G. Jefferson

Christ crossed the Kidron to Gethsemane—
A greater step than that which Caesar took
Across the Rubicon, though that step shook
Pompey from power and led to victory.
Christ knew his path went past the olive tree
To Golgotha, but pressed on past the brook
And up the hill without a backward look;
His Father led, Christ followed willingly.

For each there is a stream which must be
crossed,
An Olivet where he must kneel and pray,
A hill which must be climbed where self is
lost.

To gain eternal life the price we pay,
The death of self, is not too great a cost;
For Golgotha is gate to Easter Day.

yet he steadfastly set his face to go to Jerusalem.

He did not understand it all, as is evidenced by his prayer in the garden of Gethsemane and by such hesitation and such partial understanding he comes close to us. Although he prayed that the cup might pass from him, yet he was convinced it was the Father's purpose and that all his life and teaching would be summed up in this one decisive act: the death on Calvary is the expression and culmination of the time when he went up onto the mountain and sat down and taught them saying, "Blessed are the poor in spirit for theirs is the kingdom of heaven."

The cross is more his than any other object in the world. Whenever we see it, we think of Christ; and whenever we really think adequately of our Lord, we visualize his cross. They belong together in such unique inter-relationship that *Christ and the cross are one.*

He tried to prepare his disciples for his death. Again and again, in much abundance, I cannot read them all, but here are just a few of the scattered sayings: "The Son of Man came not to be served but to serve and to give his life as a ransom for many." (Mark 10:45.)

It was almost at the end of his ministry when he said to them, his own physical baptism having taken place three years ago, looking ahead he said, "I have a baptism to be baptized with; and how I am constrained until it is accomplished!" (Luke 12:50.)

He looked at his death as a religiously significant event, a baptism that was to come. His burial and his resurrection would be another baptism when he was placed in the tomb and sealed with the rock, his own second baptism to take place. Again he said, "I lay down my life that I may take it again. No one takes it from me but I lay it down of my own accord." (John 10:17-18.)

He chose to die. *Something was accomplished by the death of Christ that no other possible act could do.* The New Testament itself declares that part of this was its effect upon Christ himself. The cross did something to Christ. You never come to grips with its deeper meaning until you understand the change it made in him.

Listen to the writer of the Hebrews: "We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. . . . Although he was a Son, *he learned obedience through what he suffered*; and being made perfect he became the source of eternal salvation to all who obey him." (Hebrews 4:15, 5:9.) *He was perfected through pain.* He was a Savior because he suffered. Without pain even Christ's character would have been incomplete.

It was William Penn, the gifted Quaker who began the great colony named after him, Pennsylvania, who wrote his interpretation in these terse words:

"No pain, no palm,
No thorns, no throne,
No gall, no glory,
No cross, no crown."

How may we understand this mystery? The wise and good have often thought about their experience. Not long ago it was a great privilege to read Dr. Trudeau's autobiography, the man who more than any other is responsible for the intelligent treatment of tuberculosis these days.

Here is a sentence lifted out of his own sharing of what his sickness meant: "The struggle with tuberculosis brought me experiences and left me recollections which I never could have known otherwise, and which I would not exchange for the wealth of the Indies." Dr. Trudeau knew he was a better minister to the bodies of people, a better physician because he had himself *suffered.*

Written deeply in human life is this truth, that without the shedding of blood there is no remission of sins; without people who are willing to bear burdens there is no lift to human life.

Jesus chose to die because through his suffering individuals and groups would be redeemed. The general idea was as old as the fifty-third chapter of Isaiah. Here again is an experimental truth taught by the history of our human race. What is new in Jesus in this? *His own self-awareness.* It was no martyr's death, Christ died. It was no miscarriage of justice. It was the will of his Father which Christ accepted as his own. His death is his final and culminating act of service. *He knew himself to be the beloved Son, but his Sonship was maintained only by deepest spiritual struggle and the most intense mental agony.*

We are saved at the cross. What do we need to be saved from? From our selfishness and our littleness; from our sin, as Paul wrote: "He died for our sins in accordance with the Scriptures." (1 Corinthians 15:3.)

One of the most perceptive of the interpreters of the Crucifixion, James Denney, wrote in his book, *The Christian Doctrine of Reconciliation*: "What is it which we are saved from by the death of Jesus? He saves us from dying in our sins."

And how? How do you reach down to the motives of people? How do you get hold of them in their sin and make them want to do what is right? Only when they see somebody suffering for them. There isn't any other way. Only the suffering of the innocent can be the motive power for goodness by which God has joined us all together.

One with another our lives are bound in a unity. If we do what is wrong, we bring pain on innocent folks. How that has held up myriads throughout the centuries! Saved from our sins, and saved to service and kindness and courage for life's struggles.

Jesus chose to die in order to show us to our-

(Continued on page 22.)

Editorials

Hosannas That Count

IT IS not always that which catches the eye or the ear that counts. Sometimes things are not what they seem. Appearances are deceiving. It is easy to do what the crowd is doing, but it is not so easy to carry out the promises when the crowd loses interest or changes its mind.

Palm Sunday, the first Palm Sunday, illustrates these principles. There were so many people along the way, scattering branches (Matthew 21:8), and even their garments (Luke 19:36) as tokens of the occasion. And they shouted, "Hosanna in the highest!" (Mark 11:10.) But most of the hosannas did not count for much.

Some of the people, perhaps most of them, expected a successor to David, who would sit on his throne and free the Hebrews from Roman rule. It has often been conjectured that some who shouted hosannas probably joined in the shouts to "Crucify him," a few days later. These temporal-minded ones had no interest in eternity.

Perhaps a few elders, a scribe or two, or even a chief priest waved a hand as he smiled to the crowd, making sure of being noticed. They had plans. Without alienating the crowd from their own future support, they had to get rid of this usurper. They, too, thought he was talking about a contemporary kingdom, made with hands.

There had to be children in the crowd. In a modern pageant of this scene, we recall a little girl who so rejoiced in handing flowers to the one who played the part of the Christus that she called him "Jesus" for two years afterward. The absolute trust of little children is of the very nature of the Kingdom. Their hosannas counted!

The disciples were a part of the parade. They didn't know, either. Peter would have been insulted if he had been accused of future unfaithfulness. The desires of James and John to be important in the coming Kingdom were silenced. What was Judas thinking? Aside from him, later Christian history leaned heavily on the disciples. They counted.

Twenty centuries have passed. Here we are at study and at worship on Palm Sunday. We sing special songs in memory of the occasion. We set our hearts toward an event a week hence that changed the course of history. Will our hosannas count for anything?

Of course we shall do no plotting and scheming against the Kingdom of our Lord. But could it lose, or its consummation be slowed, by default? Christians are quite prone to sins of *omission*, while carefully checking off their lists of moral sins which they have not *committed*.

Hosannas are positive promises. They must find their fulfillment in deeds done, faith expressed and allegiance owned. Will your hosannas count—next week?

Personalized Needs

WE WERE in Omaha. The tornado struck in St. Louis. It was ten hours later when we heard and read the news. The X on the map printed in that western paper looked as if it were made to indicate our office. But it was really many blocks away, and those we knew personally were all safe.

Something often overlooked in persons immediately began to express itself in St. Louis. Everyone in need was a friend. People opened their hearts, their homes, their purses. Four days later the American Red Cross announced that all immediate (not ultimate, of course) needs had been met.

Disaster is striking somewhere all the time. In fact, our churches were in the final plans for the Week of Compassion at the time. Much of this money goes to meet the needs of sufferers who see no way out at the end of four days or four years.

A problem is evident, and a solution is obvious. People have some inner goodness which belies all the rough exterior. They wait until they see need, to meet it. The need has to be personalized, it seems.

When a medical missionary tells a congregation what he can do with a particular instrument, they buy it for him, then and there. A brother evangelist, carefully teaching and laying groundwork for the years ahead, reports no converts the first year. It is hard to excite us about his need for help, so far away.

Christians have both the tendency and the example for compassion. It is in the answer to the question, "Who is my neighbor?" He doesn't always live next door. And it may not be a tornado that caused his trouble. In fact, his need may be more than food and raiment. Look for him and you will find him.

When Jesus had received the wine, he said, "It is finished."—John 19:30.

The Sixth Word from the Cross

AN INVENTOR will burn the midnight oil in tireless effort until at last he sees the results of his labor. A patriot may work unceasingly and sacrifice his own fortune to bring liberty to the land he loves and he will consider achievement of his aim as ample repayment. An explorer will leave the comforts of home and his loved ones to face the unknown in order to gain new knowledge that will benefit man.

Every accomplishment of merit represents toil and a certain amount of suffering. Those who have labored and sacrificed to achieve a goal can know, in a measure, the relief that Jesus experienced when at long last he could say, "It is finished."

Even at the tender age of twelve he was aware of his mission. When Mary and Joseph rebuked him for tarrying with the teachers in the temple, he responded, "Did you not know that I must be in my Father's house?" (Luke 2:49.)

Although at this early age, he was not conscious of the entire nature and the scope of his work, as he matured he became ever more aware of it. By the time he entered his public ministry the weight of his entire mission rested upon his soul. On one occasion when his disciples urged him to eat, he replied, "I have food to eat of which you do not know." (John 4:32.)

The responsibility of his mission must have at times almost overwhelmed him. Once he said, "I came to cast fire upon the earth; and would that it were al-

ready kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished." (Luke 12:49, 50.)

Later, as he prepared his disciples for the blow to their faith that his crucifixion would bring, he said, "And I, when I am lifted up from the earth, will draw all men to myself." (John 12:32.)

His passion for the welfare of man was obvious in all his actions. Anyone who wished to do so could readily see that Jesus' chief concern was for the well-being of those whom he came into the world to redeem. Since he asked for nothing more for himself than what met the bare necessities of his earthly life, it could be expected that he would receive encouragement on every hand.

As material things resist change, such as wood and iron, so does human life. Only it is much more difficult to work with human nature. As soon as he was well received by some people, he was also opposed by those who were in power. His life's purposes were hemmed in by man's sin and his body was finally crushed on the cross by the evil forces that worked against him.

It was heart-breaking, because he loved so much, for him to accept the fact that men would oppose him. At the same time he knew that his work was to bring these evil forces into subjection and make it possible for man to be redeemed from them.

Fully aware of the plan of salvation, in the Garden of Geth-

semane he accepted the inevitable when he prayed, "My Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as Thou wilt." (Matt. 26:39.) After that prayer he went ahead courageously doing the Father's will for which he came into the world. On Calvary he permitted evil to do its worst, and it certainly did. In taking upon himself the consequences of man's sin, he redeemed forever all those who accept his sacrifice through faith.

"It is finished" is a cry of victory. His enemies thought that he was utterly defeated and that the world would soon forget him. How amazed they would be if they were living today. Almost two thousand years have passed since he uttered that brief statement. It is only one word among many that he spoke, but it may be regarded as the most important single word that was ever uttered.

Jesus was not referring to his own anguish when he said, "It is finished." It was the completion of his divine mission that inspired this word of triumph. Now he had finished the work that the Father had given him to do.

Even to the end of his earthly life Jesus' dominant concern was not his own comfort, but the eternal salvation of man. His deep concern for the welfare of others has marked his followers ever since. It sets them apart from those who are motivated by selfish interests, according to the measure of his spirit that they have absorbed.

How to Pray

JESUS "was praying in a certain place, and when he ceased, one of his disciples said to him, 'Lord, teach us to pray.'" Some translators suggest that what the disciple asked was: "Teach us **how** to pray." The verse is Luke 11:1.

Christians believe in prayer. One could hardly be a Christian in any real sense and disbelieve in prayer, for the teaching and example of Jesus indicate that for him, right living is prayerful living. Yet it is true that, while they accept the view that prayer is integral to the Christian's discipleship, many followers of Christ do not know how to pray. They are like erst-while sportsmen who go to a lake to fish with all sorts of flies, lines, rods and baskets—but who don't know how to use the equipment.

Maybe this outline of procedure will be helpful.

1. To pray, seek a place and a time when you may have quiet and seclusion. One may pray anywhere, under any conditions. Praying may be done in an elevator or a boiler factory or in a battle. But the best place to pray is in a "retiring place," a "secret chamber," such as Jesus recommended.

2. Don't begin your prayer at once. Give yourself time to "get settled" physically, emotionally, mentally. Establish a rapport with your surroundings, so the place you are in for prayer is a sort of sanctuary. This is why a mountain summit, a lakeside, a copse in the woods, your own bedroom make excellent places to pray. Look

by **Warner Muir**

Minister, University Christian Church
Des Moines, Iowa

at what is around you and enjoy its loveliness or its retirement before you get down to the actual task of prayer.

3. Eliminate distractions. Most distressing and most interfering to our meditations are the sounds in the vicinity—a buzzing fly, the jingling of a distant telephone, a barking dog, children's shouts at play. Even worse are the distractions of our own minds. Our thoughts wander, names, words, often illicit thoughts crowd into our consciousness and crowd out the dignity of the spirit.

4. Start the actual act of prayer by a spoken or remembered ascription to God. How often do the psalms begin with such elevating recognitions of God. "It is good to give thanks to the LORD" (Ps. 92). "I will bless the LORD at all times" (Ps. 34). "O LORD, our LORD, how majestic is thy name in all the earth!" Francis de Sales, one of the most invincible saints of the Catholic Church, always began his prayers by saying: "O God, thou hast loved me and hast sent a Savior for me!"

4. Proceed in your prayer to thank God for his blessings and benefits. Too often we pray out of hot desire to have what we want or what we think is best for the human race, when we should begin praying in a mood which leads us to recognize that God, through all history, has been man's Mighty Benefactor.

5. Now make your petitions. Remember, while we need to pray for ourselves, for our own hopes and claims, we are supplicants and not commanders. Remember, too, that we should ask nothing for ourselves we would not want for others. Every petition should be intercessory. We must say: "Give us patience in this sorrow, O God; and give patience to all who are in sorrow, that they may endure their trials." There's no use for us to pray for the Disciples of Christ without praying for the Methodists and the Catholics, too. When we pray for America, we must pray for Russia, too. Prayer for our broken leg must include prayer for our neighbor's influenza.

6. No prayer should end without recognizing that God determines things. We can't tell God what to do, we must listen for him to tell us what to do. Remember that Jesus, in the Garden of Gethsemane prayed: "not my will, Father, but thine be done."

7. Be assured of an answer. God **always** answers our prayers. He may not say what we hope He will say. The answer may not come immediately—it may come years later. But the Creator speaks to all of us after we pray. No honest prayer is ever made without a reply from Him.

He arose on both sides of the grave

The Via Dolorosa

by Joseph B. Hunter

JERUSALEM—It is a soul-searching experience to walk along the narrow street through which Jesus carried his cross. One's heart is torn by thoughts of man's inhumanity to man.

Here walked the only perfect man, still a young man, and yet he had been betrayed by an associate, deserted by his friends, slandered by priests, spat upon by the rabble, flogged by official order, and condemned to a cruel death in public gaze. He was called irreligious, unpatriotic, and dangerous to society.

He carried his cross. It was the custom of some Roman officers to make a contemptuous presentation speech to the man who was to be crucified. He was given a cross. He was made to seize the heavy beam and carry it to the place selected for his execution. That is what this young prophet, saint and savior, faced as he struggled to carry his load along this way whose very stones should have cried out in protest.

As my wife and I walked slowly several times along this way we wondered where might be the spot nearest the place where Jesus fell, unable to carry the heavy cross another step.

There is a school of theology which insists that Jesus was frail and never physically strong. But whatever his normal strength, by this time he was weakened by hunger, thirst, flogging, loss of blood, loss of sleep. Perhaps some soldier had pity. Perhaps they simply wanted to hurry. They seized a stranger, Simon of Cyrene, perhaps a strong dark man, and compelled him to carry

Christ's cross. How ashamed, how humiliated he must have felt as he bore in public the cross and the accompanying ridicule.

I wonder whether the disciples in later years wished that they had stayed by ready for this moment. One thing I do know. We Christians look back upon definite occasions when there was need for somebody to bear the cross of Christ in some cynical crowd and we were not there.

One moment in this way of march reveals Jesus' clear thinking, his awareness of what was happening. There were women following and weeping loud enough to be heard above the noise of the rabble. Jesus turned toward these sorrowing followers and, in a voice that all could hear, he said: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.'"

He wanted to remind them that he had walked straight into his situation with his eyes open. It was the logical consequence following his preaching the truth, his public exposure of priestly blindness and hypocrisy. But the women and children of Jerusalem would die without cause. Thirty-five years later his prophecy was fulfilled in awful slaughter. Tragedy is not what befalls a prophet who dies in performing his duty. Tragedy falls when in-

nocent people die whose very lives are not the concern of selfish forces that hold power.

The street called the Via Dolorosa ends at a gate in the city wall. But that dark Friday the procession moved through the gate and to a hill nearby, "Outside a city wall." There the cross was thrown on the ground and Jesus was made to lie on his back on the cross while his feet were nailed to the beam and his outstretched hands to the cross. Then the beam was dropped into a hole deep enough to keep the beam standing upright. While this was being done the matchless Master was expressing pity for the soldiers who were crucifying him: "Father, forgive them; for they know not what they do."

Outside this Via Dolorosa gate, about two hundred yards away, there is such a hill as was used that solemn Friday. And nearby an ancient garden has been unearthed which has a family tomb, a grave carved in the stone cliff at one side of the garden, which answers the scriptural description of Jesus' burial place. We stood beside this tomb and then stepped inside and saw the place, or just such a place as Joseph of Aramathea gave in love for the burial of our Lord. As in silence we stood in the garden we heard an inner voice saying, "He is not here; he is risen." He arose both on the other side of the grave and on this side. He ascended to the Father. He also abides with us forever

Written in Jerusalem at Christmas time. At present Mr. Hunter is preaching in Beatrice, Neb.



**National Council of Churches'
General Board Issues Strong Statement**

Council Urges Stand on Social Issues

HARTFORD, CONN.—American Protestantism was called upon here by the General Board of the National Council of Churches to uphold its "right and duty" to study and comment on social issues no matter how controversial and invite open discussion of them.

In a vigorous statement supporting freedom of speech adopted by the council's 250-member policy-making body at its midwinter meeting, the board also reiterated its opposition to atheistic communism.

Entitled the Hartford Appeal, the statement was addressed to all Christian churches in this country, and particularly to the council's 33 constituent communions representing some 38,000,000 churchgoers.

The board said it was adopting the statement because the NCC was now confronted with issues "testing its purpose and trying its values" which arose out of the Fifth World Order Study Conference at Cleveland last November.

At the conference, delegates issued a message which included the proposal that the U.S. recognize Red China and that it be admitted to the United Nations. Although the conference was sponsored by the NCC Department of International Affairs, it did not speak for the Council.

The proposal evoked a storm of controversy among religious and secular circles. In defending the right of the study conference to speak for itself, the board said the National Council "has repeatedly been charged by enemies and criticized by worried friends as being soft toward Communism.

"Reiterating our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic Communism," the board said in its Hartford Appeal, "we declare that the basic challenge to the council and to the churches does not arise solely from specific viewpoints or conclusions expressed by them.

"The issue is the right of the citizen of whatever race or creed, and of any peaceable organization he chooses to form or join, to discuss freely and to express judgments, without exposure to attacks upon motive or integrity for daring to exercise the right to do so."

**Mrs. Jesse Bader
Opposes Censorship**

Movie Bans Hit

NEW YORK—Mrs. Jesse M. Bader of New York, national chairman of the Protestant Motion Picture Council, was among those testifying here against five bills which would strengthen the powers of the State Education Department's film division which now licenses films.

She told a state legislative committee that the church-related film council was opposed to censorship of movies or any other form of mass communication "because primarily we regard it as a violation of our basic Constitutional rights.

"If applied to one medium of mass communication it could be logically extended to others," she said. "Motion picture censorship is wrong in principle, difficult in practice and self-defeating in effect."

The measures were sponsored by the Joint Legislative Committee to Study the Publication and Dissemination of Offensive and Obscene Material.

RC's Chide Kennedy

The Roman Catholic press, from many areas, has taken Sen. John F. Kennedy to task for his stated position on Church-State relations, according to a March 2 round-up release from *Religious News Service*.

The senator had said he believes "the separation of Church and State is fundamental to our American concept and heritage and must remain so."

He added that "whatever one's religion in private life may be, for the officeholder nothing takes precedence over his oath to uphold the Constitution."

America, a Jesuit weekly, said: "Mr. Kennedy doesn't really believe that. . . . No religious man, be he

Catholic, Protestant or Jew, holds such an opinion. A man's conscience has a bearing on his public as well as his private life."

Commonweal, edited and published by Roman Church laymen, noted that Sen. Kennedy "should have made the elementary point that there is no 'Catholic position' on these matters; that they are not doctrinally religious questions at all, merely points of Constitutional interpretation and practical judgment, on which Catholics are perfectly free to disagree and on which they often disagree."

The *Providence (Mass.) Visitor* took issue with the senator's statement and declared: "If anything in the Constitution conflicts with what he [*the Roman Catholic*] knows to be his moral duty in conscience, he must disregard it."

Records Established

Church Building Boom

WASHINGTON, D. C.—Church construction set new records in January and February according to the reports from the Department of Commerce here.

In the first of a new series of estimates being prepared by the Department's Construction Industry Division, erection of religious edifices was estimated at \$70,000,000 during February.

This represented a \$3,000,000 seasonal decline from January, but it was \$6,000,000 higher than the same month of 1958 and \$2,000,000 above the record for the month set in 1957.

Church construction for the first two months of this year was nine per cent ahead of the same period in 1958.

Bus Bill Killed

INDIANAPOLIS, IND.—A provision in a state legislature bill that might have permitted state aid for bus transportation of parochial school pupils was killed by the education committee of the Indiana Senate.

After being passed by the House, the bill was sent to the Senate. It was there referred to the education committee, which inserted the word "public" in a section dealing with state aid for bus transportation of school pupils.

P. O. A. U. Leaders Declare Roman Catholic Candidates Must Answer on Church Questions

Roman Catholic President Issues Noted

ST. LOUIS, Mo.—Speakers at the 11th annual national meeting of Protestants and Other Americans United for Separation of Church and State stressed that presidential candidates in 1960 should be asked to define their stand on Church-State relations.

Dr. Harold E. Fey of Chicago, editor of the "Christian Century" and a Disciple, said that Roman Catholic candidates for public office "ought to be asked their attitude toward public schools and proposals for tax support of parochial schools."

Dr. Glenn L. Archer, POAU executive director, said elimination of church-related questions from discussion in the presidential campaign "would not be very good sense."

"It is not bigotry to raise such questions," he said, "it is bigotry to deny the right to raise them."

Both speakers said that Roman Church candidates should be queried on whether "you accept as authoritative Canon Law 1374 of your Church which orders Catholic parents to boycott public schools except in instances where their bishop is willing to make an exception."

Dr. Fey declared that the United States is no longer a Protestant country, "but it is not yet a Roman Catholic country."

"This is and must remain a secular state," he said. "We must keep it that way. The First Amendment bars, not God, but men like bishops from public life."

Dr. Archer said that other questions Roman Catholic aspirants to the White House should be asked include their position on the use of public funds for sectarian institutions, U.S.-Vatican relations, and the principle of Church-State separation.

"The United States must not be a Protestant nation, or a Jewish nation, or a Roman Catholic nation, but always a great, free democratic nation in which all creeds are equal before the law," the POAU official said.—RNS

Karl Barth Blasted

Assails Neutralism

BONN—A pamphlet written by Dr. Karl Barth of Basle, noted Swiss theologian, in which he suggested

that East German Protestants adopt a policy of neutrality concerning communism was assailed by a leading West German Lutheran minister here.

Dean Hans Christian Asmussen of Schleswig-Holstein condemned Dr. Barth's position on the Church's fight against Communist oppression as "the worst kind of neutralism."

Dr. Barth expressed his views in a 45-page pamphlet issued last November by a church house in Basle. Entitled "Letter to a Pastor in the German Democratic Republic," it was written in answer to a series of questions sent to him by an East German pastor.

In the booklet, the Swiss theologian wrote that the "American way of life" represents a greater danger to Christians than Communism.

He said that trying "to pray away" the East German Communist regime required accepting before God the responsibility for such a prayer.

"Might you not fear that He might grant your prayer in the frightful fashion of letting you awake one

morning among the fleshpots of Egypt as a man bounden to the American way of Life?" he asked.

He described oppression and persecution as "useful scourges" to purify the Church of its complacency and self-assurance. He contended that adversity and suffering were "God's tools" with which He bestows salvation and that his "blows" must be endured.

Professor Barth was a leader of Protestant resistance to Hitler and the Nazis while teaching at Bonn University, from which he resigned in 1934. He left Germany in protest against the Nazi regime.

New Missouri Ruling

Religion on Campus

COLUMBIA, Mo.—A new ruling by the University of Missouri board of curators has reversed a decade-old regulation prohibiting religious services on any of the institution's property here.

The latest action will apply to the \$130,000 A. P. Green Chapel now under construction on the campus and to another chapel in the university's medical center. It permits religious services but not "regular, recurring services of any one group" and stipulates that "no advantage shall be given to any religious group over others."

SURVEYING THE NEWS

Justice + Morality

WASHINGTON, D. C.—Justice cannot exist without the essential framework of morality supplied by the Christian religion, Msgr. William J. McDonald, rector of the Roman Catholic University of America, declared here to a congregation of jurists, members of Congress, and high government officials attending the annual Red Mass at St. Matthew's Cathedral.

Religious Garb Issue

COLUMBUS, OHIO (Jan. 27)—Employment of member of religious orders wearing the garb of their order as public school teachers was opposed by the Assembly of the Ohio Council of Churches here.

The stand followed the introduction in the state Legislature of a bill which would prohibit Roman Catholic nuns from wear-

ing their religious garb while teaching in Ohio's public schools. Presence of garbed nuns in the public schools "raises a serious problem in the area of church-state relations," the Assembly's resolution said.

The Ohio Civil Liberties Union has protested the opinion, along with Protestant church groups.

Disaster in Brazil

GENEVA—A continuing disaster in northeastern Brazil where drought has left more than two million persons faced with starvation has been a major concern of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The eight states in the affected area have a population of twenty million and an area nearly twice the size of the state of Texas (14 per cent of the area of Brazil).

Resting in Hawaii



—RNS

HONOLULU—Evangelist Billy Graham and his wife vacationed in Hawaii before leaving for Australia to begin a five-month Crusade Down Under.

Slated April 9-10

NRPC Convention

WASHINGTON, D. C.—Representatives of several branches of the federal government will address the 30th anniversary convention of the National Religious Publicity Council here April 9-10.

Theme of the two-day assembly is "The Church's Witness in National Affairs."

The council comprises some 400 editorial, public information, audio-visual, radio-television and promotional persons of 19 denominations who meet monthly in nine chapters.

A former vice-president and founding president of the St. Louis chapter of the N.R.P.C. is James M. Flanagan, associate editor of "The Christian Evangelist-Front Rank."

Among the speakers is Rep. Merwin Coad of Iowa, former pastor of the Boone, Iowa, Christian Church.

At the convention NRCP will present awards for meritorious religious reporting. This year members have made more than 80 nominations from newspapers, magazines, wire services and radio and television stations.

ICU Air Tour

NEW YORK—Americans interested in the advancement of Christian education have been invited to join an exciting "ICU Air Tour to Japan."

The invitation was extended here by the Women's Planning Committee of the Japan International Chris-

tian University Foundation. This national women's group is sponsoring the tour, which begins in Los Angeles on October 8 and ends in Tokyo on October 26 for return flight to San Francisco.

The primary purpose of this eighteen-day trip to the Orient is to acquaint American men and women with the work of the International Christian University at Mitaka-shi, Tokyo, where they have been scheduled to spend one-fourth of their time in Japan in conferences with President Hachiro Yuasa and his staff, and in informal discussions with members of the faculty and student body.

Announced by Federated Theological Faculty

Chicago Seminars

Five seminars making available to ministers and laymen concentrated studies in areas of special interest have been announced by the Federated Theological Faculty at the University of Chicago for next summer.

A seminar in missions will be held June 22-July 3. For missionaries on furlough, it is directed by Bryan de Kretser. A seminar in pastoral care, scheduled June 22-July 3, will be directed by Granger Westberg. A seminar in the church's ministry to youth, directed by Ross Snyder and Perry LeFevre, is planned for June 22-30.

A Danforth Foundation in religion and literature, limited to college teachers in English literature and

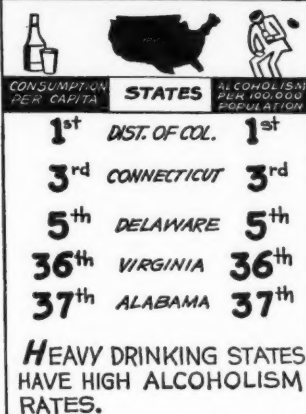
the humanities, will be directed by Preston T. Roberts, Jr., June 21-July 2.

A seminar in preaching is scheduled for July 6-17 with J. Coert Rylaarsdam (Bible), Joseph Sittler (Theology), and Wallace W. Robbins (Preaching), as directors.

Requests for additional information and applications for enrollment in the seminars should be addressed to the Director of the Summer Session, William N. Weaver, Federated Theological Faculty, University of Chicago, Chicago 37, Illinois.

Disciples Divinity House will be pleased to provide accommodations for Disciples attending these seminars according to Dean W. B. Blake-more.

IT'S A FACT



BOOKS RECEIVED

When You Lose a Loved One. By Charles L. Allen. Fleming H. Revell Company. 61 pages. \$1.50.

Truth of God. Transcriptions by Philip Reister. Exposition Press. 120 pages. \$3.

Who Do You Say That I Am? By A. J. Ebbutt. The Westminster Press. 170 pages. \$3.50.

Parts of His Ways. By Rita F. Snowden. Muhlenberg Press. 78 pages. \$1.25.

A Genuinely Human Existence. By Stephen Neill. Doubleday and Company, Inc. 312 pages. \$4.50.

The Novice of Qumran. By Isabel Brogan. Exposition Press. 72 pages. \$3.

Seven Spiritual Ships. By Barney Walker, Sr. Exposition Press. 59 pages. \$2.

Hymns: The Hymnal of Inter-Varsity Christian Fellowship. Compiled and Edited by Paul Beckwith. 164 hymns. \$1.25. (Cloth)

Two Together: A Handbook for Marriage. By Robert C. Dodds. Thomas Y. Crowell Company. 143 pages. \$2.50.

Liberty Hill. By Ben Berkey. T. S. Denison and Company. 77 pages. \$3.

With Happy Voices. By Mary Crockett Norfleet. John Knox Press. 191 pages. \$3.

Prosperity Through Prayer. By Thomas H. Baker. Vantage Press, Inc. 92 pages. \$2.75.

The First Easter. By Peter Mar-

shall. Edited and With Introduction by Catherine Marshall. McGraw-Hill Book Company, Inc. 187 pages. \$3.50.

The Preacher of Sycamore Valley. By Earle Ruskin Bryant. The Christopher Publishing House. 60 pages. \$2.25.

Our Jewish Neighbors. By Edward Zerin. Abingdon Press. 96 pages. \$1. (Paper)

Adventurers for God. By Clarence W. Hall. Harper and Brothers. 266 pages. \$3.57.

The Power of a Purpose. By Nenlen C. McPherson, Jr. Fleming H. Revell Company. 156 pages. \$2.50.

The Mind and Faith of A. Powell Davies. Edited by Justice William O. Douglas. Doubleday and Company, Inc. 334 pages. \$4.50.

With Christ in the Garden. By Lynn J. Radcliffe. Abingdon Press. 80 pages. \$1.50.

Prayers for Christian Services. By Carl A. Glover. Abingdon Press. 176 pages.

Invitation to Commune. By Charles Ray Goff. Abingdon Press. 94 pages. \$1.75.

Devotions for Women at Home. By Martha Meister Kleiy. Abingdon Press. 127 pages. \$1.75.

A Woman Wants God. By Mary Lou Lacy. John Knox Press. 80 pages. \$2.

I Believe in Jesus Christ. By Walter Russell Bowie. Abingdon Press. 80 pages. \$1.25.

TOWARD A BETTER CHURCH



Samuel F. Pugh*

Everybody's Ideas

IF "TWO heads are better than one," as we have often heard, then four heads might be better than two.

If we believe in the democratic principle, as we loudly proclaim, then it would be logical for us to put that principle into practice.

Wide use is now being made of the fact that every person has some contribution to make to the work of the church. Planning retreats often include the whole congregation, and everyone is asked to make suggestions for the future program of the church. Suggestion boxes are placed where *anyone* can drop in a note of criticism, commendation, or recommendation. Brainstorming sessions are found to be much more productive if many different interests are represented.

At the same time, ours is a day of specialization—even in the churches. Every worker is asked to specialize in his own field, to learn all he can about his own job.

While such concentration is good, it sometimes prevents a person from seeing his own work in perspective and in relation to all phases of the church life. Therefore it is especially important that everybody's ideas be sought, considered, and used in the over-all program of the church.

Again, there are many people who have no special responsibility or task in the church from one year to the next. For one reason or another most of these persons cannot, or do not wish to, accept an office or assignment, and yet they may have ideas for the betterment of the church and its program. Sometimes the very reason they will not accept responsibility is that they cannot accept some of the viewpoints and practices of the church.

Such persons need to be heard. Their word might be the admonition or suggestion the congregation needs most. Critics are more apt to see the church faults than are the officers who are so eager to see everything go well.

And yet again—the keenest minds of one department can see at a glance where other departments may be strengthened. It is well to use such

minds for wide-scale planning even though each person places major emphasis on his own assignment.

Therefore we would make several suggestions for securing the widest possible representation of the congregation when plans are being laid for the future.

1. Send a letter to the entire membership asking for suggestions for the welfare of the church and its program. Include a reply card or form sheet.
2. Have each class and organization select one person to take notes and pass suggestions on to the church cabinet.
3. Use such means as brainstorming sessions, suggestion boxes, discussion sessions, group visits to other churches, letters to the editor (of the church paper), to secure representative and creative ideas.
4. Have an annual all-church visitation for the purpose of learning the members' feelings, attitudes, and ideas.
5. Invite the entire congregation to attend the program-planning retreat each year and make a special attempt to secure the attendance and participation of "marginal members."

THE TREE

by Carlton C. Buck

Only God can make a tree, 'tis true,
Yet man can plant a tree and cultivate
And train his heart to well appreciate
The handiwork of God so full in view.
The tree may lift its leafy arms and through
This gesture challenge man to emulate
The attitude of prayer and faith, and state
His confidence in God and faith renew.
The stalwart oak becomes what man decrees,
For he may work with God or may refuse;
But God has meant that man be blest by trees,
And he can live and love and learn to use
The tree with wind-swept branch or hanging moss,
Or man can take a tree and make a cross.

*Samuel F. Pugh is national director of church development of The United Christian Missionary Society.

JESUS CHRIST I



"Where the Scriptures Speak . . ."

by the Editor

March 29, 1959

Scripture: Luke 24:33-48.

JESUS CHRIST has transformed the pagan customs of the world in many ways. From the first century to the present, those who believe in him have often taken old customs and given them new meaning in the light of his life and teachings.

This is the case with Easter. The word itself comes into English from an old Teutonic word, the name of the goddess of spring. Since the resurrection is celebrated near the beginning of spring, the season has taken on the name, Easter.

We find this symbolic of what Jesus Christ does for the whole of life. He takes us as we are and transforms us into what we can become. He does not ask what we have been before; he only asks for absolute allegiance to his Father through himself.

Today we are to study the passage from Luke which discusses the appearance of Jesus to two disciples on the road to Emmaus and the subsequent events.

These were not Apostles, but they went and "found the eleven together" and "told what had happened on the road." (Luke 24:33, 35.) Then Jesus appeared again, to the eleven and to other followers who had had the experience on the road to Emmaus. "They were startled and frightened." (Verse 37.)

It was during this appearance that Jesus recalled to his followers once more the teaching of

the prophets and the Psalms (Hosea 6:2, for example) and the resurrection teaching which he had given them earlier. (Verse 46.) Once again, he connects the significance of the resurrection with the preaching of "repentance and forgiveness of sins . . . in his name to all nations." (Verse 47.)

It is difficult to say anything about the Christian life which does not find its significance and rootage in the fact of the resurrection. One may imagine, for example, that he believes in the principles of living which Jesus taught and that he will try to follow these day by day, and nothing more. However, one discovers that if he tries to take just these portions of Jesus' teaching, while disregarding the resurrection, they lose part of their meaning.

His life and teaching were a complete whole. What he said about the Kingdom of God on earth was connected with the Kingdom of God in heaven. Life on earth is a part of eternal life. There were plenty of moral sayings in the tradition of the Hebrew people, coming down from their prophets, the Proverbs, and other sources. If Jesus had simply taken his place in history as another teacher of high morality, we would not be worshipping him today.

The belief in immortality is not a teaching originated by Jesus. You remember the question in the Book of Job: "If a man die, shall he live again?" The answer to that question was, "Yes." So, the early followers

of Jesus did not have to learn about immortal life from him. This was a teaching among their people, held by the Pharisees, for example. One of the difficulties which Jesus had was with the Sadducees, who rejected this rather common belief.

It is different to believe in a doctrine, in general, and to see it fulfilled, in the specific. This is the real significance of the resurrection of Jesus Christ.

His appearance had at least three profound effects upon the early followers, as upon us. First, we now know that we serve a living Christ. Once again, we must remember that we are not simply trying to follow what a great teacher once taught. We are trying to live with and serve with a living Lord. This makes all the difference in the world in the way in which one attempts to live his life.

The disciples were downcast and did not know what to do when they thought their great teacher was dead. When they knew he was alive, they went forth and fulfilled his command to preach "to all nations."

Second, the resurrection increases our hope in eternal life. Philosophical ideas are difficult to handle, even for philosophers. Meeting the Lord Jesus Christ face to face is a personal matter. Once one meets him, it is difficult to avoid him. He lives, and we too shall live.

Third, the eternal presence of the personal Christ gives us some hope in the ultimate victory of God and good over evil. Again,



Meaning for Today

by Hunter Beckelhymer

this can be a theory which we believe because we have read about it. But if we experience the presence of the living Christ, knowing that he overcame death itself, we go forward in renewed confidence.

In this spirit and with this confidence, we celebrate the resurrection today.

The Scripture

Luke 24:33-48

33 And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, 34 who said, "The Lord has risen indeed, and has appeared to Simon!" 35 Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

36 As they were saying this, Jesus himself stood among them. 37 But they were startled and frightened, and supposed that they saw a spirit. 38 And he said to them, "Why are you troubled, and why do questionings rise in your hearts? 39 See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have." 41 And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" 42 They gave him a piece of broiled fish, 43 and he took it and ate before them.

44 Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." 45 Then he opened their minds to understand the scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things."

IT IS interesting to speculate as to what would have happened to the first disciples had they not had the experience of a risen Christ. The answer is not long in coming. They would probably have gone back to their fishing, and stayed with it. They would have lived rather drab and uneventful lives, perhaps in time recovering from the shock of the crucifixion spectacle, and living henceforth with flattened emotions. They would not again have responded to idealism, to dreams of life transformed or a world transformed.

Perhaps they would have become bitter and cynical, which is the fruit of deep disillusionment. They would have drifted apart surely—perhaps meeting to discuss the good old days, perhaps foregoing even that with the passing of time. Saul of Tarsus would have remained an obscure rabbi splitting hairs with his colleagues. We would never have heard of him, nor of any of the disciples, nor of Jesus himself.

Perhaps Jesus would have rated a footnote in the chronicles of some Jewish scholar, perhaps not. There would have been no Pentecost, no exciting adventure-some Church at Antioch, no mission to the Gentile world, no New Testament at all.

The fact that these things *did* not happen is the strongest evidence there is that the resurrection of Jesus *did* happen. However we may reconstruct and interpret that event in our minds, an event occurred that transformed the beaten little group of obscure Galileans into the Church Militant. Those who

deny their explanation must provide a better one.

The question here is not that of Jesus' worth. That is beyond question, and would be true, resurrection or no resurrection. But what the resurrection did for the disciples was to prove that goodness is power. They knew all along that Jesus was good; the resurrection proved that his goodness was at the right hand of God. They knew all along that Jesus was truth; after Easter they knew that truth shall come to judge the quick and the dead. They knew all along that Jesus was love; in the victory of Jesus over death they learned that love is of God. In short, their experience of their crucified Lord rising to live among them assured them that the power that created the worlds had been working through Jesus and would work henceforth through them.

We know the power of Communism in our day. Its vitality comes from the *faith* that Communism is sustained by the forces of history and of nature.

The Christian faith, which came into being eighteen centuries before the communism of Karl Marx, is that kind of a faith, too. If the Marxist faith is right, the Christian faith is wrong, and vice versa. The resurrection of Jesus was the assurance to the first disciples that Jesus of Nazareth was to be King of kings and Lord of lords. And they set out to prepare the world for his reign. The resurrection is our assurance too, as we continue the mission against new idolatries fastened upon new empires by new Caesars.

RELAX . . .

Do It Yourself

A tense and worried businessman went to a psychiatrist and told him that he found little men running around under his bed every night.

"This is serious," said the psychiatrist, shaking his head, "It will take months of analysis."

After some weeks the two met on the street. "Why didn't you come back, as we planned," he asked.

"Well, I just couldn't afford the time, Doc," said the b.m., "So I got rid of those little men myself—I sawed off the legs of the bed."

★ ★ ★

March

March is a boy on a picket fence
Not sure which way he will jump;
He balances over a heap of snow
Then falls—in a purple crocus clump!

—HELEN BAKER ADAMS

★ ★ ★

Genius

For each pupil with a spark of genius,
There are ten with ignition trouble.

—MISS. ED. ADVANCE

★ ★ ★

If you want a place in the sun,
You have to expect a few blisters.

—ROTATOR, Marquette, Mich.

★ ★ ★



"That reminds me—"

"My Wife Will Live"

by J. Warren Hastings

SHE was desperately ill. I wondered, as I stood beside her bed in the blue-walled hospital room, if she would make it.

Sam, her husband, spoke to me: "The baby came day before yesterday and everything was all right. She is our fourth child and we were very happy. Yesterday afternoon . . . Nelda and I were thanking God for giving us four healthy children. Then . . . last night, the attack came. Her fever went up to 106° and she became delirious. The doctor says her entire system is infected. If the new drugs can't save her, she'll die.

"Please pray that the drugs can do it!" he exclaimed. "I have asked God a million times to make the drugs effective and thus save the life of my darling."

The next day her life was still hanging in the balance. She was in a coma. Her mother had arrived from Oklahoma. We held hands, and I rested my free hand on her

arm, as we besought God to spare her. Meanwhile our whole congregation had been told of Nelda's critical condition. Hundreds were praying for her recovery.

Sam broke the news as I entered the room the following day. "She is going to live," he said. "Last night her fever broke. This morning she knows me. She's too weak to try to talk. They are feeding her intravenously. She's asleep now. The doctor says that she'll make it."

Later in the week, I saw Sam again and he was enthusiastic.

"Nelda is continuing to gain. Today, she smiled and asked about the children. The doctor says her recovery will be slow. I thank God, over and over again, that she is going to live."

As I walked away from him, I thought to myself: "The greatest and most significant fact in life is that Christ lived again. Praise the Lord!"

Things That Matter

by John T. Walker

"Oh, look here—it says that over seven hundred persons were killed in that earthquake the other day!"

"Uh—this pesky pebble in my shoe. Guess I'll have to dig it out of there."

"Look out there! What a terrible place for little boys to be playing! And see how close to the railroad tracks. Why those little fellows look half starved! Do you suppose there is no one to look after them?"

"Dern pebble! Sore foot sure makes it hard for a feller to get around!"

"Paper says that each year in India thousands of babies die because of malnutrition. Says that many of them could be saved if they had our surplus dried milk."

"Guess I'll hafta take my shoe off and get that pebble out of there. It could ruin my day if I had to talk on it after I got off the train."

"And after all these years thousands of displaced persons are still in desert camps. Nowhere to go. They're right over there near the place where Jesus fed the five thousand. If only He were still there—they need Him so desperately, and nobody else seems concerned enough to help."

"Well, what do you know! It wasn't a pebble after all—just a tack sticking through. I'll just yank it right out of there!"

"So many people—so hungry—so sick. And no one to feed them. No one to administer medicines to fight infections."

"Huh?—Medicine?—Yeah, guess I'd better get a shot just in case. That little nail could have had some tetanus bugs on it. I'll do it just as soon as I get off the train. No point in taking chances with one's health, I always say! And besides, if I got infection it might keep me away from the picnic tomorrow!"

Tread Reverently!

by Bernice Ayers Hall

Tread gently! Past this surging,
sapphire sea,
The purple glory of eternal hills,
Past olive orchards, green, to Galilee,
Where waits a Living Presence! Lo,
it fills
The pilgrim heart with wonder and
with praise;
For here—the dusty roads that Je-
sus trod!
Behold, His sandaled footprints mark
the ways
Through this, His land, to bring all
men to God!
Walk reverently, and let your feet
caress
These highways. O what countless
ones have found
His friendship rich in power and
tenderness.
The path beneath your feet is holy
ground!
Today He waits—the sky is still
as blue—
To walk the same old paths, again,
with you!

Kingship of Wings

by Mary E. Linton

My maple tree is sprouting wings...
They float upon a wind that sings
Through graceful branches now
aware
Of magic in the April air...
Oh, this has happened many springs!
There is a melody that rings
Through all the earth when April
flings
The snow aside. Just look out
there...
My maple tree!
My spirit, too, grows unseen wings
That soar beyond the power of
kings...
A rapture that is close to prayer
Envelops me when, Truth laid,
bare,
I see the glory April brings
My maple tree.

Published in "The Kansas City Star."

The Token

by Pearl E. Brown

Somber hues of Winter
Now quicken into green;
Skies are blue above us,
Without a cloudy screen.
Birds are chirping gaily
In every bush and tree;
Buds are bursting open;
A fresh new world we see.
This, O Lord, is the token,
Borne by lovely Spring,
Of Your coming down to earth
Eternal life to bring.

Late Spring

by Frank Johnson Pippin

Mixed with a sad music are the spring winds,
Tenacious winter will not let them go;
They sigh above the sparsely greening hills,
Feeling less of spring than half-forgotten snow.
But the winds learn from the strange, sad music,
They fan the wild plum, riding the white mast:
Seasons are better late than far too early,
Springs that burst too quickly will not last.

Songs Without Meaning

by Howard C. Cole

Pastor, Englewood Christian Church
Yakima, Washington

AT THE opening session of the St. Louis International Convention Assembly, last year, President Granville T. Walker spoke about our "humming the tune without knowing the words." He applied this to our Christian experience. Our forefathers in the church knew both words and music and sang them mightily.

If we apply this to Christian stewardship does it mean we hum the tune of "I Want to Serve, I Want to Give, I Want to Win"; but when it comes to singing the words do we say "I haven't time, I can't afford to give, or I don't know how to win?"

Let us begin singing the words by saying, "My doing, giving, and serving, is not based upon what my neighbor does. It is based upon what I should do before my God."

Sometimes we sing the songs without meaning the words. As I was calling recently the following was given to me and I share it with you:

SONGS WITHOUT MEANING

"The singing of a hymn should be a great experience for us. It can be a prayer, a testimony, a praise, an invitation to others.

"However, many of us don't take seriously enough the words we sing.

"We sing 'Sweet Hour of Prayer' and content ourselves with ten to fifteen minutes a day.

"We sing 'O for a Thousand Tongues' and don't use the one we have.

"We sing 'Onward Christian Soldiers' and wait to be drafted in His service.

"We sing 'Blest Be the Tie' and let the slightest offense sever it.

"We sing 'Serve the Lord with Gladness' and gripe about all we have to do.

"We sing 'I Love to Tell the Story' and never mention it all year.

"We sing 'Cast Thy Burdens on the Lord' and worry ourselves into nervous breakdowns.

"We sing 'The Whole World for Jesus' and never invite our neighbor to church."

Program Includes 20 Emphases

Disciples' Count Down: Decade of Decision

INDIANAPOLIS—The Disciples' program for the decade of the 1960's was set for blast off at a meeting of the Council of Agencies here.

The program, known as the "Decade of Decision," involves local Christian Churches and national, regional, state and provincial agencies in the United States and Canada.

The new 10-year program will embrace some 20 emphases, including evangelism, church establishment, the ministry, Christian education, world mission, Christian action and community service and others.

A local church program manual relating to each of the above areas, will be prepared to assist churches. A local church self-evaluation and program planning guide, will also be provided.

AS A MEANS of undergirding the Decade of Decision, a financial procedure was adopted calling for a "goal of giving" from local churches amounting to "as much for others as for themselves."

In 1960-61, the objective would be \$1 out of \$5; 1963-64, \$1 out of \$4; 1966-67, \$1 out of \$3; reaching \$1 out of \$2 for non-local church purposes by 1970.

It was estimated that a minimum financial potential of our Christian Churches could amount to 400 million dollars, with a maximum financial potential of 657 million dollars, for the decade of the 60's.

The program will urge local churches to combine capital needs into their regular budgets during the decade. This would eliminate the capital campaigns during this period.

AGREEMENTS have been reached among the agencies for a unified promotional approach to the churches for both regular and capital giving.

To implement the launching of the ten-year program, plans have been laid for a training session with leaders early next spring, followed by 75 training sessions with ministers and lay people across the country to conclude with local church visitations to more than 4,500 local churches before the end of 1960 to explain and launch the entire "Decade of Decision" program.

The "Decade of Decision" program will be given final approval at the International, Convention Assembly in Denver, Colo., Aug. 28-Sept. 2.

PRESIDING over the meeting of the Council of Agencies was Chairman Wilbur H. Cramblet and Vice-chairman Jessie M. Trout. Dr. Cramblet is president of the Christian Board of Publication and Miss Trout is vice-president of the United Christian Missionary Society.

A. Dale Fiers, United Society's president, is serving as chairman of the committee on the decade of decision.

Gerald Berneking Dies

COLORADO SPRINGS—Gerald Berneking, 54, for 17 years pastor of First Christian Church here, died March 8.

His death was the result of a heart attack which he suffered March 6.

Dr. Berneking has been a well-known leader in the Colorado Springs community as well as in the brotherhood. He has been chairman of the Brotherhood Finance Commission. He was a member of the board of directors of Memorial Hospital here and also had been on the board

of the Community Chest.

He received B.A., M.A., and B.D. degrees from Drake University, from which he received the honorary D.D. in 1956.

O. L. SHELTON DIES

INDIANAPOLIS—O. L. Shelton, president of Christian Theological Seminary, died here March 3.



Dr. Shelton was dean of the School of Religion of Butler University from Aug. 1, 1944, until Sept. 17, 1958, when the School of Religion was incorporated as Christian Theological

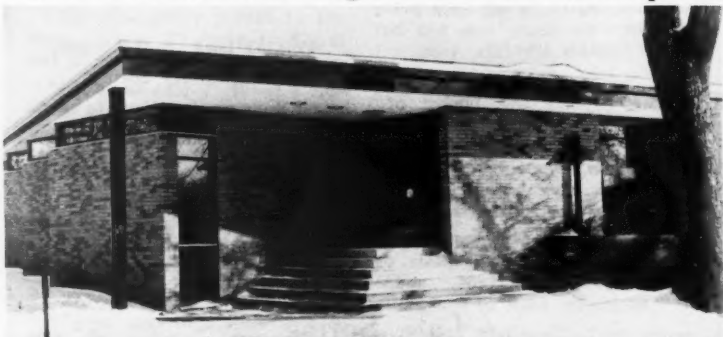
Seminary and he was named president.

Vice-president of the 1954 International Convention of Christian Churches, Dr. Shelton was widely known as a leader in the brotherhood.

Mrs. Shelton died Oct. 10, 1956, as a result of injuries sustained in an auto accident. Dr. Shelton has not been in good health for several years.

He spearheaded the major expansion program of the seminary, which under his leadership has made major advances.

New Office Building for Illinois Disciples



BLOOMINGTON, ILL.—This new office building of Illinois Disciples of Christ has been dedicated and is now in use here.

The growing unification of the state program in Illinois made it evident that the house at 910 North Main in Bloomington was inadequate, so when the die was finally cast to keep the "state office" in Bloomington, steps were taken to provide for this building.

The new office building is located at 1011 N. Main St. General secretary for Illinois Disciples of Christ is Morris H. Pullin. Thomas E. Morton is associate general secretary and Charles W. Bare is director of churchmanship.

The Christian Women's Fellowship secretary is Mrs. L. A. Crown. E. Emerson Brokaw is director of Christian education and Miss Mary Elliott is director of children's work.

Following Tornado Devastation

Aid to St. Louis

INDIANAPOLIS, IND.—Twenty-seven boxes of supplies have been sent to needy families displaced by the recent tornado in St. Louis, Mo., by the Christian Churches (Disciples of Christ) here.

Collected by the department of social welfare of the Disciples' Christian Missionary Society from churches in America, the 663 pounds of supplies will be distributed by the Salvation Army headquarters in St. Louis.

Among items shipped today to St. Louis were clothing articles, clean-up kits, first-aid supplies, comfortors and layettes.

The Disciples regularly supply clothing through Church World Service to devastated areas abroad. Supplies are also allocated to needy areas in America, such as the St. Louis site. In 1958 more than 135,000 pounds of used clothing was collected from Christian Churches and distributed through CWS.

Obituaries

May L. Kennedy

May L. Kennedy, widow of H. J. Kennedy, who was a Northern Kansas evangelist and minister for 52 years, died Feb. 6, at Manhattan, Kan.

Services were conducted in Manhattan by Leslie Kingsbury, pastor of First Christian Church, Manhattan.

Surviving are four sons in the Christian Church ministry: Paul D. of Jarvis College, Hawkins, Tex.; Frank H. of First Christian, Worcester, Mass.; James, pastor at Jewell, Kan.; and Joe R. of West Side Church, San Francisco. Two grandsons are also Christian Church ministers, Paul D., Jr., of the Ontario, Calif. church and Joe R., Jr., of First Church, Panhandle, Tex.

Mrs. Kennedy's other son Henry has long been active as an educator in Chicago and her two daughters, Mrs. Esther Buckles and Mrs. Ruth Elder are active members of the First Christian Church in Manhattan, Kan.

B. Frank Jones

B. Frank Jones, for 19 years an elder of Park Avenue Christian Church, New York City, died Jan. 27 in Fort Lauderdale, Fla., where he had been living since June of 1958.

Mr. Jones was a civil engineer. He had been active in the Christian Church through most of his life, having served as a Sunday church school superintendent and teacher.

Cora Alderman Morgan

Cora Alderman Morgan, 88, former Mexico missionary, died Feb. 14.

A member of the East San Diego Christian Church, she died at San Dimas, Calif. Mr. and Mrs. A. G. Alderman were appointed missionaries under the Christian Women's Board of Missions in 1901. Although he died in 1903 Mrs. Alderman continued service with the mission for seven years. She was married to Mr. Morgan in 1910 at which time she severed her connection with the mission.

A son and daughter survive.

May Dixon

Mrs. May Faircloth Dixon, wife of Frank W. Dixon, died Dec. 24 at Black Mountain, N. C.

Mrs. Dixon provided the funds for developing Dixon Park at Christmount Christian Assembly in honor of her husband, who was responsible for starting the assembly.

Surviving are Mr. Dixon, their daughter and her family.

Margaret Medbury Blackburn

Mrs. Margaret Medbury Blackburn, 65, of Des Moines, Iowa, died Jan. 31, in Mary Greeley Hospital, Ames, Iowa, after a heart attack.

A Des Moines resident for 60 years, Mrs. Blackburn was the daughter of the late Charles S. Medbury, pastor of University Christian Church from 1904 to 1932. She was born in Angola, Ind.

At the time of her death Mrs. Blackburn was house mother at Beta Theta Phi fraternity house, Iowa State Col-

lege. She was a graduate of Drake University.

Mrs. Blackburn was a member of University Christian Church and it was announced memorials may be made to that church.—BRUCE C. MOSHER.

William Washington Phares

William Washington Phares, 85, of Houston, Tex., pastor of South Dallas Christian Church, Dallas, for 37 years, died here Feb. 22.

Dr. Phares was for five years editor of the *Christian Courier*, periodical for Texas Christian churches. He served as a member of the board of Jarvis Christian College. For 20 years he was an honorary member of the board of trustees of Texas Christian University, from which he received an honorary doctor of divinity degree.

Dr. Phares was married in 1896 to the former Miss Eula Whitney, who died Jan. 8, 1959. Surviving are three sons, two daughters, a brother and a sister.

DEADLINE

Distinguished Service

A MAN who has been chairman of the Standard Bible Committee (which produced the Revised



Standard Version of the Bible) since 1950 and who was chairman of the planning committee to organize the National Council of Churches has joined the ranks of the retired.

Telegrams, cable, and letters of appreciation from church leaders all over the world poured into Omaha, Neb., Feb. 10 when Dean Emeritus Luther A. Weigle of Yale Divinity School was honored on his retirement after 30 years of service as chairman of the World Council of Christian Education and Sunday School Associations.

The luncheon in his honor was held in Omaha because of the presence of a large number of leading Christian educators at the annual meeting of the National Council of Churches' Christian Education Division.

Dr. Weigle has been an effective leader in the International Missionary Council and also he helped to construct the constitution of the World Council of Churches. He was for 33 years a member of the executive committee of the Interna-

tional Council of Religious Education and has served as a member of the International Sunday School Lesson Committee since 1915.

In the National Council he is a member of the General Board and chairman of the committee on constitution and bylaws.

Dr. Weigle is a Lutheran and a Congregational minister.

Church-Church School

A lack of comprehensive educational program in the churches has resulted in the "divorce between the church and the church school" according to a professor of Christian education at Yale Divinity School.

Dr. Randolph Crump Miller, keynote speaker for the leadership section meeting at the National Council of Churches' Christian education divisional sessions in Omaha, asserted that the minister simply has too much to do. "He has to be pastor, preacher, educator, and administrator, as well as a 'leader of leaders.'"

He further said: "There must be simplicity and flexibility in the organization and administration of Christian education."

Dr. Miller urged that ministers enlist lay people to carry out major tasks of Christian education.

Governing boards, committees, men's, women's and young people's groups should not be at cross purposes, Dr. Miller concluded.

LEARN THE SECRET OF PRAYER THAT BRINGS RESULTS

It's easy when you follow the simple methods outlined in Stella Terrill Mann's monumental book — **CHANGE YOUR LIFE THROUGH PRAYER**. Thousands of people have tried these methods with surprisingly good results.

People facing problems they do not know how to solve — people who are a little skeptical of religion, churches and prayer in general, will find great comfort and guidance in this volume. It explains not only what prayer is, but tells how to use it, and proves the points by concrete examples from life.

HIGHLY ACCLAIMED BY READERS

This book has proved so popular that it has gone through eighteen printings. Moreover, the high esteem in which it is held is evidenced by the fact that it is used by Truth Students everywhere, and it is required reading in religious courses in several American Universities.

The book presents clearly and simply the techniques of prayer which have helped thousands solve difficult personal problems and find comfort and guidance by applying the easy-to-follow methods outlined. You will learn how prayer has helped them change lives of frustration and unhappiness to lives of brilliant usefulness and cheerfulness — from sickness to health — from poverty to financial success — from loneliness to love and friendship.

As you read through **CHANGE YOUR LIFE THROUGH PRAYER**, you will immediately sense that here is a message of tremendous import — one that holds promise of a bigger, richer life for you.

EXAMINE 30 DAYS — NO OBLIGATION

Send for your copy of **CHANGE YOUR LIFE THROUGH PRAYER** today. The price is only \$2.75. If you enclose remittance we pay postage, you save the high C.O.D. charges. And remember, if the book does not come up to your expectations, simply return it for prompt refund of the full purchase price. Mail your order now to:

G. S. RAND PUBLICATIONS, INC.
Dept 1-A
381 Fourth Ave., N. Y. 16, N. Y.

Brotherhood News

William N. Weaver

Heads Disciples Union

CHICAGO—William N. Weaver was elected to a fourth term as president of the Chicago Disciples Union at the recent annual meeting of the Union.

He is assistant dean of the Federated Theological Faculty of the University of Chicago.

Orvis F. Jordan gave the address. He is leading the new congregation in Arlington Heights which in a year has received 100 members. He was recently honored by the Church Federation of Greater Chicago as the only living member of the group that initiated Chicago's comity plan in 1908. Dr. Jordan was executive secretary of the Chicago Disciples Union at the time.

★ ★ ★

REPORTS from other new churches showed that the 18-month-old Villa Park congregation, has 225 members. Harvey Lord is minister. Membership in the United Christian Church in Country Club Hills, where Wendell G. Pew has been minister since June, now stands at nearly 100.

Ohio Changes

Two pastors, with a total of 37 years' service to churches in district 15 in Ohio, are going to pastorates in other parts of Ohio at the end of February.

Harold S. Smith, after 27 years with First Church, Ashtabula, will become pastor of First Church, Leipsic. The Ashtabula Church, after purchasing a several acre site in a new area of the city, is looking forward to a new building program.

A. N. Hinrichsen, native of Australia and pastor of the church in Willsborough for ten years, is the new minister of First Church, Bucyrus.

New Post of Well-Known Disciples Leader

Higdon to IMC

New York—Dr. and Mrs. E. K. Higdon who returned to Indianapolis last October after 28 months of post-retirement service in the Philippines have joined the staff of the International Missionary Council in New York. Both are engaged in research.

The Council has about forty member councils throughout the world and cooperates with an equal number. In addition there are some forty to fifty councils unrelated to the International Missionary Council. Dr. Higdon is preparing a Di-

rectory of all these organizations.

The I.M.C. will move its offices next fall to the new Inter-Church Center now under construction near the campus of Columbia University and across the way from the Riverside Church.

The Higdon's will stay in New York until June or later.

—WHY?

(Continued from page 7.)

selves. We were there when we crucified our Lord. Professional people, businessmen, women, youth, government officials, *every one of us was there when we crucified our Lord.* To show us that we need to be *saved*, who did crucify him? Not only the people two thousand years ago, but you and I and everybody else whose sin and selfishness, whose laziness and stupidity, makes suffering round about us—*you and I continue to crucify Him!*

Jesus chose to die in order to show us God. God was in Christ reconciling the world unto himself. *God is a kind of God who is perpetually giving himself.* You and I need companionship, not censure, and the companionship we get from the cross is the complete identification of God himself with us.

Jesus chose to die because only in such a death could he show us the limitless nature of divine love. Jesus thought of his death as a means by which the new covenant would be established between God and man, and between all mankind with one another. Every life, every class, every nation—bridging the gap between the sexes, between ages, between centuries—we are all one.

Therefore, in our church in Atlanta we lift up high the figure of the Christ and place him in that Chancel window as the *Ascending Christ* with all authority in heaven and on earth, and place him in this new window with his arms out-extended in the great invitation, "Come unto me," that those who stay on the outside of the church may see the Christ who invites them *within*, and those who come inside the church may see the Christ who claims the right to rule their lives.

And why? He is the Lord of our lives because he loved us and gave himself up for us. It is the kind of authority that is inherent in life itself—the authority of a good mother that gives herself for her children and, out of her utter devotion to them, comes to have an authority over them. It is the best authority of the finest teachers. It is the kind of authority that all come to have over us who deeply understand us and truly love us.

Some May Discover Our
Faith by Search and Study

They Chose the Christian Church

by Frank H. Kennedy

WORCESTER, MASS.—My study phone rang and the lady's voice on the other end asked, "Are you the minister of the Christian Church, Disciples?"

I replied, "Yes, I am."

She answered, "I am Mrs. Blank, of Blank Street. My daughter, 18, and I have decided we would like to be baptized as our Master was and become members of your church."

I made an appointment to call on them. This was their story:

"Over a period of months we became dissatisfied with our Catholic Faith and began reading a non-Catholic version of the New Testament. We gave our little Saint idols to the Catholic lady upstairs but when we went to pray we didn't know how. We said, 'We must find a satisfying religion.'"

"We went to the City Library and got books explaining the faith and practices of American churches we did not know. The eighth book we read was *A Guide to the Religions of America* by Leo Rosten. In it we found where it tells about your church. Your church fits so well the church we have found in reading the New Testament that we have decided we want to become simple New Testament Christians and become a part of your church family."

"Now we don't know anyone in your church and we don't know where the building is, but we'd like to start attending next Sunday."

Both mother and daughter were baptized on Dec. 6 and are most happy in their new-found faith. The daughter has joined the Senior Choir and the mother will be active in the CWF.

The article they found about the "Disciples of Christ" was James E. Craig's article which appeared in *Look* magazine.

As I have been asked to relate this information, I would like to add these further facts about evangelism as one church experiences it here in New England:

This mother and daughter were the 47th and 48th Catholics who have been received into the church here during my pastorate of eight years. Catholics make up more than 90 per cent of the population around our church here on Main Street, Worcester, Mass., a city of 205,000 population. The Disciples of Christ are little known here in

the New England area, although this church will celebrate its 100th Anniversary in 1960. Of the 479 we have received into the church here, most of them find this church through the influence of a friend, or for some reason happen to visit our worship services. Of the 479 only 20 (including four of the preacher's family) have been transfers from Christian churches away from our city.

The unique element in the story of the mother and daughter above is that they found our church not by the usual methods of external influences, but by comparing the faith and practice of our church with the church they found in the New Testament. Let us pray that we as a local church—and as a brotherhood—do not disappoint such who find us by way of serious search and study.

Kentucky Church Awards

Five students and three former students of The College of the Bible, Lexington, Ky., and their congregations were awarded certificates of merit for outstanding work during 1958.

The presentations were made on the basis of activities in and beyond the community by the University of Kentucky and the Town and Country Church Department of the Kentucky Council of Churches.

Of the 25 churches receiving the award, a third were Christian Churches with all but one of these being served by College of the Bible men.

Receiving certificates were Daniel J. Howard, White Oak and Somerset Churches; Miller Dungan, North Middletown; W. Kenneth Hoover, Newtown; John Jackson, Bloomfield; and Darrell Hoyle, Stanford.

Former students also honored were Don Arterburn, Pine Knot; J. Proctor Riggins, Simpsonville; and Virgil Fryman, Jackson Methodist Church.

The certificates were presented to the men and members of their congregations as an event of the Farm and Home Week Program.

Utah Building Plans

OGDEN, UTAH—First Church here has raised \$39,782 in a Board of Church Extension-directed building

fund campaign.

First Church raised a total of 101 pledges to be paid over a three-year period. The campaign, under the guest direction of Harold L. Hernon, general representative of the Board of Church Extension, was conducted to raise funds to complete the construction of a new church plant already under way.

Paul Balbach served as local campaign chairman, with Mrs. Beth Baker serving as secretary.

Lloyd Newton is the minister.

To Student Work Post

Lyle D. Sellards, for three and one-half years minister for the Illinois Disciples' Foundation, related to the University of Illinois, Champaign, has been named minister-director of the United Student Christian Foundation on the campus of Western Washington College of Education, Bellingham, Wash.

He began his new work Jan. 5. Mr. Sellards served as vice-president and social chairman of the Religious Workers' Association of the University of Illinois.

To Rock Falls, Ill.

C. Richard Dawson began duties as the pastor of the church at Rock Falls, Ill., Jan. 1.

Mr. Dawson, formerly the associate minister of Community Church, North Canton, Ohio, succeeds Pastor Emeritus Harry Shiffer, who retired Nov. 1, 1958.

Mr. Dawson was instrumental in starting a cooperative leadership education school in North Canton for the purpose of training church school workers to be more effective teachers.

He served for two years as dean of the school. Mr. Dawson was for some years national director of audio-visual education for the United Christian Missionary Society, Indianapolis.

With Church Extension

Staff representatives of the Board of Church Extension have consulted with the following churches recently regarding programs of church building and financing.

Sylvania, Ohio, Richard Wilcox, minister. General consultation concerning erection of a second unit building.

Bellingham, Washington, First Walter Neff, minister. General consultation concerning the remodeling of portions of their present building.

Lexington, Kentucky, Arlington, Randolph A. White, minister. Preliminary conference with planning committee.

Detroit, Michigan, Bethany, Kenneth Brady, minister. General consultation concerning erection of sanctuary unit.

Model of Church at St. Charles, Mo.

Viewing the model of the St. Charles, Mo., Christian Church, in the Metropolitan St. Louis area, in anticipation of groundbreaking for the first unit this spring are W. Elbert Starn, executive secretary of the Disciples Council of Greater St. Louis (left), and Arthur J. Stanley, director of urban work for the United Christian Missionary Society.



Architects for the St. Charles building are Hellmuth, Obata and Kassabaum who are displaying this model in the Religion and Arts exhibit at the St. Louis Art Museum in February.

Ocie E. Griffith is minister of the St. Charles Church which was established Sept. 11, 1955. Financial assistance is being given through the "Missouri Christian Challenge" of the Missouri Association of Christian Churches.

"Radio Contact . . ."

Congo Communication

Establishment of an interstation radio communication system be-

tween eight mission centers for the use of Disciple personnel in the Belgian Congo has been authorized by the board of trustees of The United Christian Missionary Society.

The plan is to ask the Belgian government for permits for Boende, Bolenge, Bosobe, Ifumo, Lotumba, Mondombe, Monieka and Wema. Then, the Africa mission is to go ahead with installation and operation of the system using special funds which have been contributed by individuals for this purpose.

It was pointed out, for example, that at Bosobe the missionary family (with small children) has neither a physician, nor a rapid means of communication. Lotumba has neither road nor telegraph. Mondombe, Monieka and Wema have no direct telegraph facilities.

Mobility and flexibility of staff also would be greatly increased, said Robert G. Nelson, United Society executive for Africa. The mission at present has no radio communication facilities.



YOUR EASTER OFFERING

includes the cause of

"MINISTERIAL AID"

Last year your gifts for this cause through Unified Promotion:

- Helped 141 aged ministers, missionaries and widows through Ministerial Relief.
- Supplemented 896 pensions made low by lack of support.
- Provided 342 grants in Pension Plan Membership to college and seminary students.

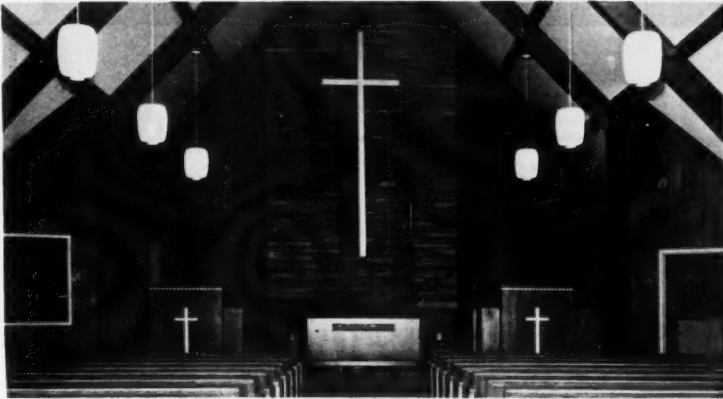
Pension Fund of Disciples of Christ

800 Test Building

Indianapolis 4, Ind.



New Southwest Church, Oklahoma City



Southwest Christian Church in Oklahoma City, has dedicated this new sanctuary. President Eugene S. Briggs of Phillips University was guest speaker.

Six years ago Agnew Avenue Christian Church moved its old building from an industrial area to a growing residential area where it is now known as the Southwest Christian Church.

In 1955 a residence was moved to the back of the church's lots to accommodate additional classes. In 1957 a new addition was added to the old building to accommodate more classes and fellowship activities.

In 1958 a building fund drive, di-

rected by the Board of Church Extension, was launched with the result that the building was completed one year later.

When all the equipment has been added the building will cost \$58,000. The sanctuary has a seating capacity of 300.

John Downs has been minister of the congregation for four years.

TOUR MIDDLE EAST/USSR

With experienced Christian leader, recognized authority on the Middle East, past and present. Choice of Middle East tours: Summer, July 1; Christmas, December 9. USSR Russia By Motorcoach tours weekly May through September. For details on these all-expense 28-day Middle East air tours, or the 18-day deluxe Russia By Motorcoach tours, write:

MAUPINTOUR ASSOCIATES, 101 Park Ave., New York
Middle East/USSR travel specialists

WHILE THEY LAST

1956-57 Stewardship Facts: Remember the Church in Your Will! 75A284, 10¢; \$1.00 a dozen

1957-58 Stewardship Facts: Learn to Give—Give to Learn! 75A352, 10¢; \$1.00 a dozen

Regular price 30¢ each

Christian Board of Publication
Box 179, St. Louis 66, Mo.



Can you think of a better gift?

Was your mother ever desperately in need of suggestions for tomorrow's lunch or supper, or that dinner she invited the Joneses for? I bet she couldn't think of any recipe other than the usual ones! Well, here is the perfect gift to put an end to all that: buy her the *Bible Cookbook*,* by culinary expert Marian Maeve O'Brien. Mother can rest assured now that she has over 500 recipes to choose from for all occasions, from everyday meals to big church dinners. Table graces, Scripture verses, and comments on biblical cookery make it an even more welcome present! 10B351, \$3.95

Mother's Day - May 10

CHRISTIAN BOARD
OF PUBLICATION
BOX 179, ST. LOUIS 66, MISSOURI

*This is a Bethany Press book.

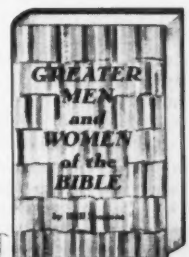
*Gift of Life** by Wesley P. Ford. 29 Bible-centered devotions ideal for church school or fellowship group use. Includes Scripture, hymn suggestion, meditation, and closing prayer. 10G502, \$1.75

Thoughts for New Mothers, compiled by Stanley and Eunice Anderson. Contains poetry, Scripture, quotations, and an excerpt from "Mr. Jones, Meet the Master." 75A397, 25 cents

The Apron-Pocket Book of Meditation and Prayer. A compilation of prayers, quotations and meditations designed to fit in an apron pocket. 10A332, \$1.50

None So Small by Frances P. Reid. Mothers of small children especially will find real devotional value in these "Reflections and Prayers of a Mother." 10N218, \$1.50

*Greater Men and Women of the Bible** by Will Sessions. Biographical sketches and religious interpretations of 52 outstanding and little known personalities of the Bible. An ideal gift for Mother. 10G485, \$3.50



Church, State and Education

by Robert A. Fangmeier



THE pluralistic nature of present-day America is nowhere better illustrated than in the annual report of the American Civil Liberties Union.

During the year innumerable court cases and other actions brought attention to such religious issues as Bible reading in public schools, religious decorations on school grounds, released time, compulsory education, tax money for parochial schools, adoptions, and Sunday closing laws. The report emphasizes the growing tension in all areas of the United States as religious groups vie with one another and secular society.

Nationally, public money for parochial schools is one of the most vexing issues. A spokesman for the National Catholic Educational Association in 1958 said that all education—religious schools as well as public schools—should be supported by public tax funds.

The Roman position so far has not prevailed but has had the power of veto as Congress considered various federal aid to education bills. The Roman Church members along with opponents of public schools' integration and those opposed to federal aid in principle have banded together to defeat all public schools' integration and those construction bill.

Interestingly enough, Senator John F. Kennedy, front-running candidate for the Democratic Presidential nomination, appears to have sensed the tension over the parochial school aid proposal. Although a Roman Catholic himself, he issued a statement last Spring, declaring that tax money should be used only for public schools. In spelling out his "credo" on church-state relationships, Kennedy indicated that tax money might be used for such auxiliary school services such as transportation. But then the Senator went ahead to knock down a mis-

understanding of the role of the public schools the cherished Roman Church doctrine "that only public school patrons should pay for public school education." This was a reference to the church's insistence that if tax money is not provided to parochial schools, Roman Catholic parents should receive a tax rebate.

ACLU executive director Patrick Murphy Malin was another public figure who issued a warning last year about any weakening of the constitutional separation of Church and State. Concerned about a series of education bills being considered by Congress, he wrote House and Senate committee chairmen that "sections of the proposed measures do not restrict aid in the form of salaries, equipment and buildings to public schools and colleges." He went on to point out that while the ACLU "does not oppose private schools of any kind or faith, we believe that the Constitution bars federal funds from being expended on such institutions."

In various states also the Church-State issue revolved around the place of religion in tax supported public schools. Bible reading in public schools was challenged in Pennsylvania. A suit was brought in Federal Court by parents of three children who regularly attend the Unitarian Church. They contend in their complaint that compulsory reading of the King James Bible or the recitation of the Lord's Prayer interferes with their "right to give their children a religious education of their own choosing." Pennsylvania law presently requires that at least 10 verses of the Bible be read at the start of each day in the schools. The law is being challenged as a violation of the First and Fourteenth Amendments to the Constitution. If the courts eventually uphold this point of view, Bible reading would be affected in 12 other

states as well as Pennsylvania.

Released time education also was under fire in several court actions. But a Superior Court Judge in Spokane, Washington, upheld the practice of releasing school children for religious education. In the same state, however, the Attorney General ruled that "Religious Emphasis Week" in tax-supported colleges and universities was not constitutional since they used "public money and property for religious worship, exercise or instruction."

In Marion County, Oregon, the release time issue took another twist. There a parent is seeking a court injunction compelling the school district to release her child for religious training. So far, school officials have refused, saying the power to grant released time is discretionary.

Even the traditional Christmas celebration, baccalaureate services, and religious decorations are under review. Heretofore, where a community was predominately Protestant, such observances were an accepted part of the community pattern of life. But now in a pluralistic community, Catholics, Jews, and non-affiliates are raising questions.

So far there is no consensus on the proper approach in these circumstances. The Assistant County Council in a California school case upheld the giving of a Nativity play as "basically a dramatic production" but in Illinois officials indicated that if such observances were challenged "the court would probably . . . prohibit observances of religious holidays at schools, including Christmas plays."

As each year goes by it becomes increasingly apparent that the church-state issues will become of increasing importance in American life. For Protestants this means a review of traditional attitudes on certain issues and a re-affirmation of faith concerning others.

Christian Communication In Higher Education

by James W. Carty, Jr.

Religious News Editor
The Nashville Tennessean

COMMUNICATION is the big word in industry, political affairs, social work, psychiatry, crime and rehabilitation, and religion. It needs to be "the big word" increasingly in Christian higher education.

Church-related colleges need to communicate their distinctive philosophies of education if they are to attract more widespread financial contributions and more outstanding students.

A challenging philosophy of higher education would be Christ-centered—would help individual students communicate with themselves, with others and with God. Such an approach has both individual and social consequences. A student should communicate with himself and learn humility—the characteristic Jesus stressed and one needed for our self-centered age. Class members need to communicate with others to strengthen the bonds of the universal fellowship of the church. They need to communicate with God, because this primary face-to-face communion is what He desires and what we should prize most highly.

A church college that is Christ-centered will be a valuable training center for learning problem-solving methods needed to work out the world's complex social, economic, political, leisure-time and spiritual problems. Many such problems result in part because of a breakdown in communication, and students can learn ways to restore channels between groups who are at odds. Out of such discussions can come the good will and understanding needed to resolve tensions and work for satisfactory Christian solutions of difficulties.

First, on campus, an individual student must learn to talk to himself . . . to discover his needs, values and goals in the perspective of Christ. If a student cannot recognize his weaknesses and faults, he will be filled with the sin of pride and self-love. Jesus' stress on humility will have eluded him, and such a person will not realize the need to overcome his faults. He will not know how to stand under the judgment of God in a courageous

manner. If a student on the other hand cannot discover his strong points, he never may perceive his dignity and stature as a son of God. Only as a young student talks with himself will he learn how to overcome mistakes and use his assets for the kingdom.

A student should learn how to talk with others, how to discuss significant things. Too much talk is trivial as people escape from reality. They never know the freedom that comes from developing the important, Christ-like things . . . things of the spirit. So man feels alone in a crowd. He tries to fly from himself and others by drowning his

troubles in drink . . . or getting involved in sex affairs. In Bible-reading groups of partners, students on campus can come to be related, to be in community, to a part of the unity of the children of God. By talking with others, students develop their social self in a spiritual manner . . . they move beyond selfishness to care for others.

Lastly, students need to learn to communicate with God . . . to read the Bible and gain a sense of His presence . . . to go to the heavenly Father in prayer, for guidance and direction. So many people are tied down by self-interest and worries that they cannot know God. They are not aware of the riches of the basic reality which is God. They are anxious, fearful, suspicious. But if they seek to discover God and can know Him deeply, they can find a peace that passeth understanding . . . and abundant power for witnessing for Christ.

On the campus of the Christian college, the student should not be alienated from himself, others or God. The student should learn how to talk and to meet all three . . . so that life becomes a dynamic adventure of following Christ.

Should I skim ... skip ... or read every word?



Should I mark my book? How can I start a reading program?

These and other questions are answered in **READING FOR CHRISTIAN LIVING** by Glenn McRae. The 36-page, paper-bound book was published by your brotherhood publishing house especially for this year of emphasis on Christian literature.

Use in discussion groups for one, two, or three sessions. It's ideal for use in CWF, CYF, or CMF meetings, church school classes, and Sunday evening services. The book is complete with teaching plans, reading projects and book lists. Order a dozen or more copies now and start a discussion group. 93A565, 50 cents each; \$5.00 per dozen.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri



"You Are What You Read"

Short Essays

Talks on Religion. By Hermon F. Bell. Philosophical Library, Inc. 73 pages. \$3.

This little book is a series of short essays on the theme that religion should always be an open-minded search for truth. It must never be merely the acceptance of authority or something divinely handed down once and for all to the saints to preserve and defend.

Creedal religion is viewed as a stage of arrested development which divides men and hinders progress. "It is heresy of heresies to hold to any standard or any creed as infallible and the last or final word."

The book is really a plea for us to sweep aside the nonessentials which encumber our lives so that the great facts of life can have our thought, and we can live amid great ideals as it is intended that we should.

While the above sounds something like Disciple thought, the author stands in the humanist tradition. Traditional religion is still largely "in the alchemist stage," he says.

The book is profitable reading even for those who are unable to accept his extreme left-wing theology.—DANIEL B. MERRICK, JR.

Juvenile Delinquency

Understanding and Preventing Juvenile Delinquency. By Haskell M. Miller. Abingdon Press. 190 pages. \$1.25.

Juvenile delinquency has been discussed from many different viewpoints and here is a discussion for the concerned Christian. The book is based on the theory that it is not juveniles nor their parents who are especially delinquent but that our changing society is primarily responsible. It proceeds to summarize studies from many different sources as to who juvenile delinquents are and why there are so many. The author then gives some very practical steps that the average Christian layman might take to prevent and to treat delinquency; also steps the church might take.

Written for the layman, this book would make an excellent basis for a community or a church sponsored study group on the juvenile delinquency problem although it leans a little heavily perhaps to the use of terms unfamiliar to the average person. The discussion questions and project suggestions at the end of each chapter would be very helpful to such a study group.—BONNIE LAMB

Editor's Comment: A good lesson in review writing by a high school senior.

Layman's Book

The Protestant and Politics. By William Miller. Westminster Press. 92 pages. \$1.

Anyone who has taken for granted that "religion and politics do not mix" ought to get hold of this slim but potent addition to the Layman's Theological Library. He might even try to persuade his church school class, Men's Fellowship, CWF, or DSF to make it the basis of a series of studies. It is guaranteed to stimulate lively and fruitful discussion.

The author is no "hot social gospeler" calling upon the churches to "build the Kingdom of God" by political action. He is too sophisticated to attempt to set forth "Christian principles" for politics. "Christianity gives no precise answer to any of the dilemmas of life—certainly not the political ones," he writes. "But it provides what's more important: direction, understanding, commitment. . . . The relation between Christian faith and politics is indirect, but it can be very important. . . . [It brings] a dimension of commitment and understanding, rather than the precise details of a position" (p. 45).

A son of the manse, graduate of Yale Divinity School, and assistant professor of social ethics in that institution, Dr. Miller is well qualified for this task.—HAROLD L. LUNGER

On the Holy Spirit

The Spirit Is Willing. By David Soper. The Westminster Press. 142 pages. \$2.50.

This book, by the popular teacher at Beloit College, is decidedly entertaining while saying some very important things. In the end, however, it fails to deliver all that it promises.

The author is against "collective man" and "individual man," but favors the growth of "community man." He defines "collective man" as externally controlled—those who accept the ready-made answers of "infallible authorities" in things social, economic, political and religious. He takes up a sharp rapier for the achievement of selfhood, puncturing with needle thrusts the complacency of the well adjusted who meet the current demand for conformity.

The language is sharp, even scintillating, at times shocking. The book will provide stimulus to jaded ministerial minds, and quotations from it will add spice to dull sermons. Everyone called on to speak to young audiences will find this a gold mine.

But its theology will be more widely questioned. The book hardly measures up to the dust-cover promise: "a concrete definition of the elusive doctrine of the Holy Spirit." Soper apparently takes John 1:9 as the definitive text, with the conclusion that every aspiration of man toward knowledge, moral growth, political independence, creativity and the development of selfhood is the result of the Holy Spirit. He holds that the Holy Spirit moved in Moses, in Jesus, in Mohammed; and, by implication, in Marx and Lenin—although he stutters a bit at following through thus far.

By making the gift of the Holy Spirit man's possession at birth, and divorcing it from faith in God and obedience to his will, Soper has given us something other than a Christian doctrine of the Holy Spirit, and what he presents is, if "concrete," far from clear. The book, in spite of this, will deservedly be widely read for its excellently phrased treatment of important subjects.—STEPHEN J. ENGLAND



Consulting the Pastor by Charles F. Kemp

The Healing Forces of Life

A PHYSICIAN often recommends things to a patient that may have nothing to do with medicine. There are some things that can't be secured with a prescription but which are extremely important in the recovery and maintenance of health. When he tries to free a patient from needless worry, undue strain, overwork he knows he is releasing healing forces that can strengthen both mind and body.

The counselor, too, knows that healing forces are available to help the person who brings him a problem. It may be just as important for the person to discover some of these resources as it is to find an answer to his questions or a solution to some of his problems.

What are some of these healing forces?

The world of nature is one. Once when Emerson was anxious and troubled about many things a wise old aunt advised him to get out of doors and let the world of nature speak to him of larger things. It was good advice. There is a healing force about nature that is all too easy to neglect or miss in our urbanized, mechanized world.

Work is another. We rebel against it. We wish we could avoid it. We speak enviously of those who don't have to do it—but we would be lost without it. Work is a blessing not a curse. Nothing is worse than enforced idleness. This is one of the problems of retirement. This is one of the tragedies of a depression. The psychological accompaniments of unemployment are just as serious as the economic ones.

A new term is now introduced in mental hospitals—"occupational therapy." It has developed its own techniques and specialists. There is real meaning to the term. There is a therapeutic value to work.

It is true that work that is meaningless, monotonous drudgery can have little value. But the need for work still exists. Some who, of necessity, find themselves in jobs they do not enjoy find their outlet in avocations but every man needs to work. He needs work that consumes his energy, that he feels is worth while. He needs to do something that he feels is making a real contribution.

Rest and relaxation. Just as a man needs to work, so he needs to rest. Jesus said to his disciples, "Come ye apart and rest awhile." This is a good text for our generation. In the rush and pressure of our day some folks learn all the techniques of activity and none of relaxation. This is more than anyone can stand. "He who never lets go cannot hang on."

Everyone should find some time each day to rest, relax—consciously and completely. It is not a waste of time. It adds to efficiency. There is a healing power in rest when the body and the spirit are renewed.

Friendship—Love—Forgiveness. We live in a world of people. Some are more gregarious by nature than others, but there is a healing power about friendship.

There is no place where the teachings of the New Testament and the findings of modern psychology are more in agreement

than on the value of love. "Only he who can love and be loved is emotionally mature," says the psychologists. "A new commandment I give to you, that you love one another," says the New Testament.

There is a healing power about love. Hatred, bitterness, jealousy, envy, these are the things that warp and twist the soul. In contrast, the New Testament teaches to love, to forgive, even "Those who have despitely used us," "not seven times but seventy times seven." Such outgoing, forgiving love can free one from the negative, destroying forces.

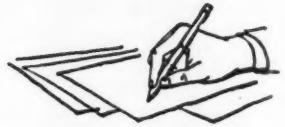
Prayer and Faith. Ultimately the great healing forces are spiritual forces. Prayer has been a source of power and strength for centuries.

It must include the whole range of prayer. The prayer of "praise" that expands the soul as it contemplates the majesty of God; the prayer of "thanksgiving" that focuses our thoughts on those things in life for which we should be grateful; the prayer of "confession" that cleanses the soul of evil and gives the assurance of divine forgiveness; the prayer of "petition" that raises our requests and desires into the presence of God, the prayer of "intercession" which eliminates our egocentric attitudes and includes the whole world, the prayer of "commitment" that results in dedication, devotion, complete commitment to God.

All of this is dependent upon a faith, an act of surrender and trust. It is an attitude, a venture of life that results in confidence and courage.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

To Lead or to Follow?

Editor, *The CE-FR*:

May I express a hope that *The Christian Evangelist-Front Rank* will not drift by accident or design toward the "right"? I hope further that the policy will be one of courageous Christian statesmanship. A brotherhood paper must always lead, not follow the crowd.—HARRY M. WILSON, *Livingston, Tenn.*

Editor's comment: Drifting causes accidents, so we try to design our course. We appreciate the comment.

Tail Wags Dog?

Editor, *The CE-FR*:

Along the lines presented by Kenneth F. Smith, "Church Administration. . . A New Calling," in the Feb. 1 issue, I wonder if the tail might wag the dog?

Much of the communication of the Church is at the point of administration. If this everyday witness is not of the highest Christian example, our Father may be better off with less efficiency and more ethics. If many business managers come out of the business world the methods there in public relations, competitive buying, and collecting accounts might not best fit the Church.

Perhaps our seminaries could set up a "one year of theological training for a non-theological business manager." Or, should our whole direction of growth be toward smaller churches where we would run less risk of violating the anti-trust laws of our Father's business? —WILLIAM L. HARPER, *Hamilton, Ill.*

Responsible Disciples

Editor, *The CE-FR*:

"Responsible Disciples" is a great phrase. I only wish that it might be applied truthfully to the organized life of our great brotherhood.

How long will the agencies continue to make a fragmented and competitive approach to the churches? Here is the matter of urging our people to make Christian wills. The NBA, the Board of Church Extension, and how many others

have sent out appeals to the churches and people to make Christian wills, each presenting its own cause to the exclusion of all others!

Why can't the agencies get together and prepare an attractive brochure on Christian wills, with each presenting its cause within the brochure?

This is, of course, typical of the approach being made on behalf of various causes, particularly those not in Unified Promotion. Isn't it time we began to mature into truly "Responsible Disciples"?

I point with pride to the example being set in Missouri, where an attempt is being made on the part of the Missouri Association of Christian Churches (Disciples of Christ), with the cooperation of all brotherhood agencies, to make one approach to the churches for all the World Outreach causes. The whole brotherhood might well follow in her footsteps.—LOYD N. MEANS, *Weston, Mo.*

They Do Listen

Editor, *The CE-FR*:

Thank you so much for your editorial of Jan. 18, "They Do Listen."

Christians are in the majority in this nation of ours. The problem is to get us to speak. You have given encouragement to speak to our elected officials by giving us proof that they will act when they know how we feel.

All social action committees should keep names and addresses before their people and the issues about which short notes should be written. If the committee is not active the minister must do this work.—E. HUGH YOUNG, *Oak Park, Ill.*

Significant Journal

Editor, *The CE-FR*:

Many, many thanks for *The Christian Evangelist-Front Rank* merger. I just wish our people all read it like it deserved to be read. It's the one significant religious journal that no churchman or minister should be without. I wish my preaching was always as effective as *The Christian Evangelist-Front Rank*. One thing

I know, my work is more efficient because of the groundwork laid by *The Christian Evangelist-Front Rank* among our laymen who read it.—ROBERT E. PETERSON, *San Antonio, Tex.*

Radio and Television

Editor, *The CE-FR*:

In the October 6 issue of *The Christian-Evangelist* there was an article, "Radio and TV Broadcasting Wasteful," by Everett C. Parker. I agree with Mr. Parker that under the present conditions the church does not get a fair deal in broadcasting.

The price of broadcast time is very expensive and smaller churches cannot afford the price. I believe that the future of the church in America lies in radio and TV broadcasting and the church should be doing more to promote TV and radio programs.

When a man and his wife and his family gather together in their own home watching and listening to a radio or TV program, Jesus is there with them just as much as if they were sitting in the front pew of some fine expensive building.

Here in our own local community of Joplin, Mo., we have very few church programs on the air. There are thousands of elderly people or disabled ones in hospitals and homes who have no other way of attending church services and thousands of people who never go to church who would also be interested if the church was brought into their own homes.

I believe there are enough churches in Joplin territory to provide programs for sixteen to eighteen hours every day of the week. No programs or advertising should be carried except it be in the interest of the church. All churches could have equal time to present Christ in whatever way they believe. I believe it would work not only here in this territory but in other places, also. I would like to hear the opinions of others on presenting Christ by radio and TV.

Thank you.—A. K. ZENOR, *Joplin, Missouri*

TRACTS

...especially for
new members and
church leaders

NEW MEMBER'S WELCOME CARD

A friendly message to new members expressing your happiness with the fact that they have joined the congregation. This beautiful card is in four colors, and illustrated with a lovely view of a church from a home window. It has a Scripture text on front, with space for correspondence on the back.
20A190C, \$.25 per dozen;
\$1.50 per 100

CHURCH LIFE PAMPHLET LIBRARY SERIES

THE IMPORTANCE OF CHURCH MEMBERSHIP by Donald F. West. A 12-page pamphlet for use in evangelistic visitation. 93A151, \$.25 per dozen; \$1.75 per 100

GUIDEPOSTS FOR NEW MEMBERS by Frank B. Kennedy. Guidance in finding a significant place in the life of the church. 12 pages. 93A150, \$.25 per dozen; \$1.75 per 100

WHERE YOUR TREASURE IS by Loren E. Lair. "Common sense" treatment in the 12 pages on the practice of Christian stewardship. 93A161, \$.25 per dozen; \$1.75 per 100

BEATITUDES OF CHRISTIAN WORSHIP by Perry Epler Gresham. A 12-page presentation on the necessity and value of public worship. Poetic style. 93A143, \$.25 per dozen; \$1.75 per 100

COME AND WORSHIP by Ronald E. Osborn. Six pages of suggestions on how to get the most out of public worship. 93A149, \$.15 per dozen; \$1.00 per 100

CHARACTERISTIC BELIEFS OF THE DISCIPLES OF CHRIST by Gaines M. Cook. A concise 16-page interpretation of the doctrinal emphasis of the Disciples of Christ. 93A144, \$.25 per dozen; \$1.75 per 100

CHURCH EFFICIENCY SERIES PAMPHLETS

This is a series of five pamphlets designed to offer guidance to elders, deacons, deaconesses, ushers, and trustees in the local congregation. \$.05 each; \$.50 per dozen

You Are a Trustee, by George D. West 93A358
You Are a Deacon, by Raymond W. Baldwin 93A459
You Are a Deaconess, by Vivian Johnson 93A460
You Are an Elder, by William A. Knight 93A461
You Are an Usher, by R. Powell Mead 93A462

STUDY PAMPHLETS ON DOCTRINES OF THE CHRISTIAN FAITH

These pamphlets were prepared by selected Study Groups of the World Convention of Churches of Christ (Disciples). Their purpose is to clarify thinking on the basic doctrines and to see how united we are in our thought about these doctrines around the world. Topics were selected by a World Convention Central Committee of which Dean O. L. Shelton, School of Religion, Butler University, served as Chairman. These pamphlets may be used in local church study classes, ministerial associations and district and state conventions.

93A424, Nature of the Church per dozen, \$1.00
93A425, Place of Theology in the Church . . . per dozen, 1.00
93A420, Christian Baptism per dozen, 1.00
93A423, The Lord's Supper per dozen, 1.00
93A422, Christian Ministry per dozen, 1.00
93A421, Christian Hope per dozen, 1.00
93A427, One of each of six banded together50
93A426, One of each of six bound in paper cover75

Materials for Officers and Leaders:

BETTER CHURCH LEADERS by George V. Moore. This book deals with principles and gives practical suggestions for finding, training, and keeping better leaders in the church. A clear-cut analysis of the qualifications, duties and obligations of the various church officers. 10B131, \$1.50

THE CHURCH FUNCTIONING EFFECTIVELY by O. L. Shelton. A handbook on the election and tenure of office, the task of the church, the organization of the church, the church board at work, the church officers, and membership department work. 10C339, \$2.75

CHRISTIAN BOARD OF PUBLICATION

Beaumont and Pine Blvd.
Box 179, St. Louis 66, Missouri

Gentlemen: Please send me the following:

Doctrines of Christian Faith Pamphlets	Church Life Pamphlet Library Series
..... 93A424, Nature of the Church 93A150, Guide Posts for New Members
..... 93A425, Place of Theology in the Church 93A151, Importance of Church Membership
..... 93A420, Christian Baptism 93A161, Where Your Treasure Is
..... 93A423, The Lord's Supper 93A443, Beatitudes of Christian Worship
..... 93A422, Christian Ministry 93A144, Characteristic Beliefs of Disciples of Christ
..... 93A421, Christian Hope 93A149, Come and Worship
..... 93A427, one of each of six banded together 10B131, Better Church Leaders
..... 93A426, one of each of six bound in paper cover 10C339, The Church Functioning Effectively
Church Efficiency Series 20A190C, New Member's Welcome Card
..... 93A458, You Are a Trustee	
..... 93A459, You Are a Deacon	
..... 93A460, You Are a Deaconess	
..... 93A461, You Are an Elder	
..... 93A462, You Are an Usher	

Ship to:

Name

Address

City

State

Charge to:

Name
(name of church, organization or person to be charged)

Address

City

State



LET'S TALK IT OVER

by F. E. Davison

QUESTION: *In your visitation of many churches what is your opinion of the average layman in our churches.*

ANSWER: There is the old story of the man who asked the porter on the train the amount of the average tip. The porter said, "Five dollars." The man gave him a five-dollar bill and asked if the porter did not think that a bit too high. The porter replied by saying, "Well, you are the first man that ever came up to the average."

May I answer your question by mentioning a few of the "five-dollar" laymen I have met.

In one church in the Southland is a physician and surgeon of extraordinary skill and whose services are in great demand. However, this good physician finds time to teach a church school class, serve as an elder, as well as attend state and national conventions. He was recently called the "Doctor Luke" of the Disciples.

In that same church is a successful businessman who gives the Lord's business priority over other things and continues to bear witness of his faith in daily conversation.

Out West I got acquainted with a manager of a large business who gives aggressive and sacrificial service to his local church and plans upon his retirement to become a "dollar a

year" servant of one of our colleges.

In the great Northwest is a layman I have known for a third of a century who has been a great servant of his local church and is chairman of the official board and has been vice-president of the International Convention.

In one of the lake states is a layman whose life story of service to the church would require a book. His keen mind, consecrated life, and open pocket-book have always been at the service of many local churches and our brotherhood life.

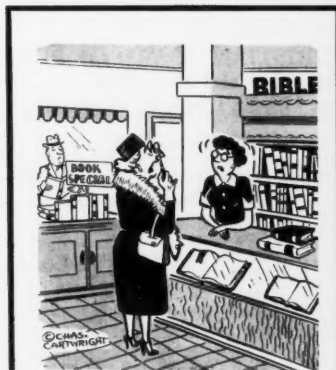
There are five from different sections of the country and I could easily name five hundred if I had the space. To be honest I will have to admit that I have also met many who have fallen far below the average.

QUESTION: *Our church is only seven years old. During that time we have had four ministers. One of them is now out of the ministry, one is deceased and another is embittered. Do you think this is the way for a church to sustain the ministry?*

ANSWER: Whether the church was wholly responsible for the conditions described or not, its record is bound to give the young church a very bad reputation. I know nothing whatever of your local situation

other than what your letter reveals and I do not want to sit in judgment on the church or any of its ministers. I would point out that most churches expect the minister called to have a good reputation but they sometimes find that he did not have such a reputation.

In like manner a minister upon accepting a call to a church often has only the bright side of the church's life presented. He must not expect perfection from the people but certainly he has a right to expect the spirit of cooperation, consecration and vision. It is the lack of these things that drives ministers out of the ministry and sometimes drives them to their death.



"Young lady, you'll not palm off any OLD Testament on me . . . show me the NEW-EST in the store."

